



CHRISTIANITY TODAY

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Symposium: The Body Christ Heads

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EDITORIAL:

The Sacred Life of the Church

FRANK E. GAEBELEIN

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The Body Christ Heads

A SYMPOSIUM

Our generation is unsurpassed for voluble discussion and debate over the relevant principles of the unity of the Church and of the theology of Christian worship.

Such preoccupation was foreign to First Century Christianity. The early followers of Jesus Christ manifested unquestioned union in Christ and unquestioned confidence in the great verities of special revelation. Already operative with one accord in Christ, they required no organizational directives for an undivided union.

Contemporary ecumenical inquiry unveils a striking departure from this apostolic setting. Today's professing Church is a vast arena of debate: the nature of the Church; the theology of revelation; even the person and work of Jesus Christ comprise this grievous spectacle of ambiguity. Each participant assumes withal his indisputable inclusion in the body Christ

heads. This Twentieth Century approach to the problems of Christian fellowship too often exposes, sadly enough, a spiritual community unsure of its moorings, uncertain of its destiny.

Many Protestant churchmen are looking now toward Oberlin, Ohio. Here from September 3-10 a North American Faith and Order study conference of the World Council of Churches will weigh "The Nature of the Unity We Seek." The sessions will consider not only organizational structures and cultural pressures, but also will wrestle over faithfulness to the eternal Gospel, including the strategic problem of doctrinal agreement and variance.

CHRISTIANITY TODAY has requested seven of its contributing editors, of different denominational affiliations, to discuss neglected emphases in contemporary discussions of the church as a stimulating addition to current reflection on "The Body Christ Heads."

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"in seeking unity . . .
let us not neglect uniqueness . . ."

G. C. BERKOUWER

When we in our day consider the place of the Church of Jesus Christ in the world, we are inevitably impelled to focus attention on the question of our symposium, whether there are special accents in the New Testament which in the struggle of the Church in our day are being forgotten or neglected. It is plain that we must always be kept aware of such a possibility. In this short article I wish to approach the problem from the angle of a concrete and acute danger, namely that men today in the midst of the strong pressure toward unity of the Church do not pay sufficient attention to the relation between the "unity" and the "uniqueness" of the Church. In these two words we do not in any sense have a dilemma, between which we are forced to choose. But the danger lies herein, that in seeking unity with all our might, we do not give sufficient attention to the "uniqueness" of the Church. And it is clear that the neglect of this uniqueness of the Church threatens and makes an issue of the drive for unity.

That there can be no question of a dilemma is made clear immediately by the fact that in the New Testament strong emphasis is placed upon the unity of the Church. In the high-priestly prayer of Christ in John 17 such unity is central. This unity is even seen in the light of the unity of Christ and the Father, that they "may be one as we are one" (John 17:11; 22) and the prayer of Christ goes out to the Father, "that they all may be one . . . that the world may believe that thou hast sent me" (John 17:21). This unity therefore stands in the light of the analogy of the unity between the Father and the Son and in connection with the believing of the world. But also in other places this unity is central: One faith, one Lord, one baptism, one God and Father of all who call on him (Eph. 4:4f), the unity of belief (Eph. 4:13), the whole body (Eph. 4:16). It is the *koinonia*, the fellowship of all similar to the period following Pentecost, persevering in the communion and in the breaking of bread (Acts 2:42). This unity is essential and central, because it mirrors in the world the unity and the love prevailing between the Father and the Son. It is never secondary, but belongs to the being and the reality of the Church on earth. Whoever is satisfied with the partitionment of the Church in a broken-up world and who explains everything in the light of psychological, sociological and other factors, has not understood the sense of the New Testament. All variations in the New Testament Church fall *within* the circle of the one body of Christ: together with all the redeemed . . . (Eph. 3:18).

Whoever then also on the ground of the New Testa-

Vital Emphases Discussions

ment cries out from the heart to seek for unity, and who with Calvin would travel to the ocean's end to do something for unity, does nothing more than what obviously belongs to the being of the Church and what must appear as an immanent dynamic of the reality of the body of Christ.

It is exactly in this connection that a grave danger arises. We live in a torn and fragmented world and everywhere we hear a cry for unity and togetherness. To achieve unity, no doubt we can expect, so it is argued, that a certain measure of compromise will have to be entered into—the possibilities having been considered—but that certainly, somehow in this compromise unity and fellowship will become visible. Many are under the impression that there is only one alternative left to us: unity or destruction.

In the middle of this cry for unity and integration, amidst a threatened and anxious world, we hear also the cry for the unity of the Church. Must it not set itself up as an example to the world to demonstrate what is real unity and fellowship? The answer to this question can be sounded so positively that people want to push through to unity in every possible manner, because the time is short. Unity becomes a watchword in relation to the tearing apart of the world and involved with our weakness over against the forces that threaten us, so that men want to force a human construction of unity: now or never!

In this understandable drive toward unity it is possible that unity becomes separated from the uniqueness of the Church. We come into a parallel between the unity of the world and the unity of the Church. Men will thereby come to compromise in favor of unity, and the term acquires only *numerical* meaning. Men separate "unity" from "uniqueness" and through this fall into the danger of losing what belongs to the message of the New Testament, that this unity concerns the unity of *this* Church, of the body of Christ, wherein there can be no discussion of compromise but only of fellowship in faith and love. Whoever seeks this unity let him consider the *being* of the Church, her foundation, her hope and expectation, her calling in the world, her single-voiced witness, wherein the

in Contemporary of the Church

world may not for one instant be in doubt concerning the *content* of the witness of the Church. The unity of the Church means not that there is only one Church, but that this Church is one, *this* Church of Jesus Christ.

There are many unities in the world, but the unity of the Church is completely unique, absolutely perfect through her tie to the Head of the Church, and only out of this uniqueness can the Church fulfill her great calling in the world. The whole struggle for ecumenicity is centered around the connection between the unity and uniqueness of the Church. This uniqueness is not a fabricated uniqueness, but it is reality out of the center, out of the cross and the resurrection of Jesus Christ, and the Church knows nothing else than Jesus Christ and him crucified. The "togetherness" of fellowship is determined entirely by the gathering together of the love of Christ. That is also the great task in the Church of our times, that she is not called to unity in general, but that she is called to *this* unity, this responsibility; that the world may believe. . . .

An introverted church—even though it be unified—is fruitless in the world. It is in its unity not directed toward the world, but only toward itself. In the New Testament we see plainly that the Church that is conscious of its unity and of its uniqueness directs itself naturally toward the world. She who has been called out of darkness to the marvellous light, witnesses of this light to the world. She herself knows of the grace which has had to conquer many dark depths and therefore she testifies out of her mysteries to the overwhelming power of the gospel of grace in the world. If the Church loses this uniqueness, she is also no more an offense to the world, no more as a flock of sheep in the middle of the wolves, according to the Word of Christ. The Church will never be attacked by the world because of her "unity" but above all and ever again because of her *unique* witness that is *not according to men* and that will always be a sign which shall be spoken against (Luke 2:34).

In this "uniqueness" there is no concern for special qualities of people or of believers who wish to be "different" from others! But it concerns that uniqueness of the Church that belongs to her *being* and

wherein the old man—in the world and also in the Church!—is denied for his preservation. And there is nothing that the world needs more than the signs of the unity and the uniqueness of the Church. The uniqueness shall then be strengthened out of a single-voiced witness and so there shall come the fulfilment of the prophecy of Zechariah (8:23): "in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

So then is the unity *in* the uniqueness a powerful witness in the world. That the world may believe in the mystery of the coming of Jesus Christ and in the unique witness concerning him, the light will then break, also over a broken world. In her word and in her works then shall the Church of Jesus Christ be a living example to the world as to what the unity of the Father and the Son means over against the lack of unity which is diabolical and is from him who confuses all things and sets forth the works of darkness—until the coming of the peace that shall redeem the world, which Isaiah saw coming in the future and wherein unity shall have come to full reality, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9). Out of the knowledge of the Lord shall the demon of division find his end in destruction, and of this the Church in her *unity* and in her *unique* message is the great sign for the world.

**"the empire-changing force
that rocked the world"**

RICHARD C. HALVERSON

A remarkable compound of circumstances offers the Church its supreme opportunity. Man's need for redemption is no greater, but it is more apparent. In an era of cosmic frustration accentuated by the monotonous failure and futility of man's schemes, thoughtful men reluctantly admit the bankruptcy of human ingenuity. Quiet desperation holds the world in shock while its very survival is threatened by the consummate progress of man's genius and the only peace is a "truce of terror," an "immoral deadlock." Men do not need Christ more, but they are probably more aware (and less articulate) of their need than ever before.

Meanwhile two contradictions beg to be resolved. One, unprecedented church membership and religious interest accompanied by a phenomenal increase in secularism and crime; two, elaborate discussion of ecumenicity accompanied by increased institutionalism. What will bridge the gap between authentic Christianity and mere religious interest and between ecumenicity and institutionalism? The answer is an infusion of

the vigorous, empire-changing force that rocked the world to its foundations in the first century.

Thoughtful reading in Acts engenders nostalgia for the flourishing faith of the New Testament Church. Is it possible to recapture the climate of Acts 2:46-47? "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Dr. Luke reported that the Apostolic Church "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). It is neither accidental nor incidental that this is a matter of sacred record. One feels intuitively that this brief statement preserved by the Spirit is the clue to New Testament faith. This simple program generated the spontaneity, love and holiness—the power that turned the world upside down. This was the distilled essence of discipleship.

The deepest, highest, broadest expression of authentic Christianity is implicit in "fellowship." It was the heart and core of unity in the first century—the key to a dynamic witness ("Lo how they love one another"). Fellowship is the inescapable sign of the Spirit's rule in hearts and conversely, its absence may be taken as evidence that the Spirit is "grieved" or "quenched." Whatever traditions have been added in the accumulative process of centuries, no subsequent program could be a worthy substitute. Fellowship is the hall-mark of authenticity!

Picture the unreserved excitement of a first-century Christian community as they breathlessly gathered to hear the latest word from Peter or Paul. Think of the questions, the prodding of the messenger, the earnest discussion, the joy, the prayer that would ensue. Imagine how they would reminisce, how the "eye-witnesses" would be urged to recount their experiences with Jesus. They never tired hearing these unspeakably precious accounts. And as persecution bore in, driving them underground, how hungrily they would grasp every opportunity to be together to share priceless memories or the latest apostolic word.

Here lay the secret of the unity, the power, the witness of the Church. No difficulty, suffering or threat would be allowed to deprive them of fellowship. It was paramount, not because a council decided it should be done, but because this was the way the Spirit of God moved them. It was not the result of formal deliberation by "officials" but the spontaneous effect of the Spirit magnetizing them with a love that transcended everything and bound them, with all their differences, in unbroken togetherness.

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

This makes fellowship unique—ininitely more than merely getting together for its own sake. It is vertical as well as horizontal, divine as well as human. The one condition is togetherness in his name. His presence is not limited to holy places or practices or particular organizations. Wherever two or three gather in his name he is there. It is the tendency to regiment his presence to "properly ordained" institutions that is partially responsible for the rift in his Church—one reason we hear more about ecumenicity and see less of it than perhaps in any former generation.

Mere institutionalism is the foe of fellowship, of ecumenicity, of the Christian witness. God is a God of order and his work should be conducted "decently and in order." This will involve organization, but the Holy Spirit is the Administrator of the divine order and he will not sanction organization that divides brethren. Institutionalism is competitive and defensive, provoking the feeling that what prospers one work does so at the expense of others, making it impossible for Christians to rejoice in any and all work that is done effectively for Christ. Unless a work is under "acceptable auspices" (what is the criterion for this?) no matter how fruitful it may be, it is suspect, coming under the censure of traditional institutions. And this is as true of the so-called independents as of the denominations today. Until ecumenicity includes "all who in every place call on the name of the Lord" it remains a caricature.

There is justification for optimism however. The Billy Graham Crusades draw together clergy and laity without reference to institutional lines. Not all groups are included by any means, but those not included bear the responsibility for their exclusion. Even more encouraging is the spontaneous birth of fellowship groups all over America. It is not an organized movement. The groups are independent of each other, in fact not particularly aware of each other, but they bear striking likeness to the New Testament fellowship. They cannot be labeled and are not the so-called "come-outer" or splinter type. They are not pre-occupied with criticism of the denominations. Actually the members are usually loyal to their own churches and represent almost every denomination. Counting on the presence of Christ, they meet to study the Bible, share Christian experience and pray. The more familiar one becomes with these groups the more he feels their affinity with the spontaneous, dynamic faith recorded in Acts.

Furthermore, one of the brightest hopes that the revival of religious interest may explode into genuine spiritual awakening, is their earnest concern with the "Apostles' doctrine." Abysmal ignorance of the Bible is probably the greatest single reason why the current religious revival has not been truly Christian. An awakened interest in religion cannot be kindled into true spiritual revival except it be nourished on the Word of God!

The Church has come a long way in two millenniums, but she has not outgrown her need of fellowship. Details may be added, but fellowship ought to be at the heart of the program. Neglect it, and it will break out spontaneously wherever the Spirit finds receptive, hungry hearts. If not allowed to happen within rigid framework of institutionalized order, it will spawn without in homes, offices, plants and schools. If the organized church is wise, she will not disregard this movement or criticize it. She will learn from it, encourage it, embrace it, promote it.

Without repudiating any of the great traditions that bind us to the Church in every age, let us not lose the greatest tradition uniting us with those of the first century whose blood became the seed of the Church in all subsequent generations. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

**"voluntary and not regimented,
spiritual and not mechanical"**

W. BOYD HUNT

Of the figures of speech Paul uses for the Church, none has so captivated the twentieth-century mind as the metaphor of the body. Doubtless this is due in part to the widespread influence of philosophies of organism, associated with such names as Bergson and Whitehead. But whatever the reason, others of Paul's metaphors, such as building and bride, have received but scant attention. Even Paul's basic concept of the Church as a fellowship in the Holy Spirit has had by comparison a negligible influence.

To be sure, the detailed investigation of the rich variations and subtle nuances in Paul's references to the Church as a body is a rewarding study. Entire volumes have been devoted to the subject, such as Ernest Best's remarkable contribution, *One Body in Christ*. For the present, however, technical distinctions must be laid aside, and it must suffice to take body as simply synonymous with Church. The theme of this symposium, "The Body Christ Heads," is then understood to raise the question of the nature of the Church in current thought in the light of the biblical revelation.

In general, contemporary opinions as to the nature of the Church fall into two types. Some writers stress the Church as the inclusive agency of salvation. Others stress the fellowship of responsible believers as an exclusive community of saints.

According to the one type the Church is visible and universal and stands in organic relation to Christ. At times the Church is even identified with the actual res-

surrection body of Christ. More often, however, interpreters are less mystical and prefer instead to speak of the Church as the continuing incarnation (an atonement?) of Christ. Invariably this type of thinking is sacramental: the life of the head of the body is mediated to the members in some special way through the clergy; infants are baptized into membership in the body; life in the body is sustained by participation in the Lord's Supper.

According to the other type the Church in the present order is a local and voluntary fellowship of baptized believers, banded together in the Holy Spirit to find and to do the will of Christ their head. While in the earlier view a centralized organization of the universal, visible body of believers is not only conceivable but is the actual end sought, in this view each local church is independent and democratic, looking immediately to Christ for direction. Any general organization is for promotional and cooperative purposes only. Larger bodies are in no sense ecclesiastical in nature or function. Though sometimes called the sect type, this is really the least sectarian. Its adherents have been the last to persecute nonconformists.

Once these two types become clearly defined, the means each adopts to further its conception of the Church in the present order is self-evident. One tries to accomplish this end by organizational and sacramental means, the other by spiritual and ethical. In the latter view, the oneness of believers in Christ is actual in God's sight, but this actuality finds visible expression only as Christ, as the Saviour and Lord of the body, brings believers together voluntarily and spontaneously in the Holy Spirit. Organizational manipulations are rejected as attempted shortcuts for the long arduous road to a unity morally conditioned.

When we ask which of these two types is the true one, the answer is obvious if the New Testament is held to be the final authority. But strangely enough this is seldom the case. J. Robert Nelson in *The Realm of Redemption*, an invaluable study of contemporary ecclesiological thought, reminds us that few of today's church leaders look to the New Testament for the model of church form and order. Nelson himself wonders why anyone would think a first-century pattern could be relevant to the changed conditions of the twentieth century.

But is all we find in the New Testament simply a product of the first century? Or is this a unique inspiration raising the New Testament to a dimension of contemporaneity and constituting it in principle an enduring authority, even in matters of form and order?

It is possible, of course, to appeal to the New Testament in such a way as to beg the real question. This is done when the authority of Scripture is invoked as though its message lent itself to infallible interpreta-

tion, which it never quite does. The New Testament is always more than its interpretations. The message abides, but creeds, confessions and theologies are subject to continuous revision. The essential quality of biblical revelation is that of the one who inspired it—Spirit.

But if the New Testament as illumined by the Holy Spirit in experience is taken as the final authority, then whatever contradicts this norm must be rejected. Thus we are confronted by such questions as: Where in the New Testament is a visible, universal, organized Church? Where in the New Testament is anything but a functional distinction between the clergy and laity? Where in the New Testament is infant baptism? Where in the New Testament is salvation a sacramental matter involving an organic relation to the Church instead of a personal commitment to Jesus Christ?

If the Church in the New Testament is primarily a spiritual fellowship of baptized believers, if organization is functional and not essential to salvation, if the cohesiveness of believers is voluntary, cooperative, democratic and ultimately local, if believers are answerable directly to the Lord Jesus Christ both as individuals and as the fellowship of the local church—then should not this be the pattern for today? How can we justify, other than by the appeal to the superiority of tradition over Scripture, departures from this norm?

No one, it is hoped, would deny that believers everywhere have an obligation to oneness. In God's sight they are already one in Christ, in whom there is neither bond nor free, male nor female, white nor black. Such distinctions have been made forever irrelevant in the fellowship of the Spirit. But in experience this oneness is a spiritual cohesiveness deeply moral in quality. It is the expression of maturity of life in the Spirit. It cannot be realized on any other basis.

The New Testament materials are instructive here. Often the early Christians voluntarily disagreed, much the same as different denominations disagree today, nor did this disagreement destroy their obligation to oneness. To the extent that the particular believers involved were spiritually mature, to that extent we may assume they disagreed in love, preferring rather to agree. But each was convinced that he must be true to his own understanding of the mind of Christ. Actually this was the only way the body of Christ could be genuinely built up in experience, since in this present order no man's understanding is infallible and therefore each needs the check and balance of the other. Apart from the unique quality of inspiration entering into the production of the New Testament itself, no Christian or group of Christians, even in the apostolic age, had a guaranteed corner on God. Even Peter had to be corrected by Paul.

Take for instance the new church at Antioch (Acts,

chaps. 11 and 13). Antioch was impelled directly by the Spirit to launch the first missionary journey under Barnabas and Saul. Later, when the original church at Jerusalem objected, messengers from Antioch were sent to seek to justify its departure from Jerusalem's pattern. Acts (chap. 15) shows that a measure of accord between the two churches was reached, but there is little evidence that Jerusalem ever shared with Antioch in the Gentile mission movement. Yet notice that in the providence of God Antioch did not wait on Jerusalem. Obedience to the Spirit was more priceless than unity at the awful cost of compromise.

Of course this trust in the local congregation under the Holy Spirit is a radical thing, just as the believer's liberty in the Holy Spirit is a radical thing—requiring that each is competent to interpret the Bible for himself. But it is glorious in its potentiality. Surely it is self-evident that the higher organizational unity is voluntary and not regimented, spiritual and not mechanical, cooperative (from the bottom up) and not ecclesiastically imposed (from the top down). What greater challenge could there be than the realization of the cohesiveness issuing spontaneously and freely from spiritual maturity? A unitedness achieved by any lesser means must surely be less than the best.

So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit (Eph. 2:19-22 ASV).

"the apostolic emphasis

... is unity of doctrine"

J. THEODORE MUELLER

Perhaps no more perplexing problem faces Christendom today than that of church union. Not all denominations pursue this objective from the same point of view or for the same reason. As Prof. Martin Franzmann points out in *Religion in Life* (Spring, 1957), some approach the problem of unity from the viewpoint of "a club, loosely organized and broadly inclusive," while others seek unity as a "standard about which men may rally" (p. 213). Thus the matter of unity, though one of "basic simplicity," becomes one of "practical complexity and difficulty" (p. 207). Nevertheless, all concerned Christians desire to see the Church united in both its Christian profession and its practical application of that profession to life.

The question suggests the consideration of New Testament emphases that are vital for Christian union. We find some of these summed up in a practical,

hortatory way in the second and third chapters of Revelation, where the Holy Spirit speaks to the churches in clear and soul-searching words. Christians may do well to consider these emphases in their study of the unity question.

There is in these two dynamic chapters no stress whatever on outward church organization as it is being urged in many areas of Christendom today. The seven representative churches of Asia, humanly speaking, were greatly in need of such organization, for they were troubled by spiritual foes in many ways. But nowhere does the Holy Spirit suggest any group organization of these churches as a means of offense or defense. Every congregation is addressed as an independent unit and is exhorted both to preserve the doctrine delivered to it by the apostolic proclamation and to reject all errors opposing that doctrine. That, too, is the method of St. Paul, who consistently admonishes the local churches to preserve the apostolic doctrine and practice together with their sister churches. "We have no such custom, neither the churches of God" (I Cor. 11:16). "As in all churches of the saints, let your women keep silence in the churches" (I Cor. 14:34). The apostolic emphasis is always on unity of doctrine and practice, but never on external church organization. Church organizations, of course, are not forbidden, but they presuppose unity in faith and life.

Again and again there resounds in the letters addressed to the seven churches in Asia the meaningful refrain: "He that hath an ear, let him hear what the Spirit saith unto the churches." The Church is to hear and to obey the divine Word. It is not to argue or to deny it. Much less is it to surrender the divine truth to errorists or to change the Gospel of Christ into a human philosophy by which the cross of Christ is emptied of its saving content (I Cor. 1:18). Today the Spirit speaks to the churches only in the Holy Scriptures, for "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). The churches are to teach till the end of time all things that Christ has commanded them (Matt. 28:20). Unless Christians are ready to abide by God's inspired Word as set forth in the Holy Scriptures, listening to it as authoritatively binding upon conscience, church unity in its New Testament sense cannot be accomplished.

To the troubled church in Smyrna the divine Spirit says: "Be thou faithful unto death, and I will give thee a crown of life" (2:11). The church in Smyrna faced persecution, tribulation and poverty; it was, therefore, admonished to be faithful to the Lord, "the first and the last, which was dead and is alive" (v. 8). To the loyal church at Philadelphia the Spirit says: "Hold that fast which thou hast, that no man take thy crown" (3:11). It is only if the churches are faithful to him that is "holy and true and has the key of David," who

"openeth and no man shutteth; who shutteth and no man openeth," that they can be truly united in Christ, the divine-human Redeemer of the world. Outside the Christ of the Bible and his Word there is no unity that is pleasing to God. "Hear ye him" (Matt. 17:5).

The Holy Spirit in Revelation 2 and 3 praises and rebukes. He praises the churches that hate the deeds of the Nicolaitanes (2:6) and do not deny Christ's name (3:8), but faithfully keep the Word of his patience (3:10). He rebukes the congregations that hold the doctrine of Balaam (2:14) and suffer the woman Jezebel and her fornication (2:20, 21). Wherever anti-Christian spirits and errors are tolerated there can be no church unity in the sense of the Spirit of God. The Church must say an absolute yes to every Word of Christ as taught in the Holy Scriptures. In the same breath it must say a decisive and final no

WE QUOTE:

FRED P. CORSON

Bishop, The Methodist Church

Let the Church know the world it is to serve, but let the Church go forth to serve in the consciousness of its own nature, its authority, its mission and its power. . . . Wesley found his doctrine of the Church in the Bible. Cutting through human traditions he saw the Church of the first century as "a congregation of faithful men in which the pure word is preached and the sacraments duly administered according to Christ's ordinances." . . . The Church misjudges its constituency when it assumes that standards of truth are no longer looked for nor responded to. The Church defeats itself when it exchanges its divine revelation for a materialistic relativism and seeks to be heard by its facility in spiritualizing current opinion. Where there have been recent notable stirrings of religious interest they have been produced by proclamation of truth and not by a forum on its alternatives and relative merits. . . . We must revive the language of revealed truth. Granting man the power to decide, the Church must open for him the Book which Protestantism holds as the rule and guide to man's faith and practice.—In "The Episcopal Address" of the Bishops of the Methodist Church to the General Conference, 1956.

ARTHUR J. MOORE

Bishop, The Methodist Church

It is evident that for preachers and people alike the urgency of soul which characterized our fathers must be recovered. We must speak again of the ghastly reality of sin, the atonement of Christ, of justification by faith, of the eternal profit of goodness, and of the everlasting loss to those who will not have Christ. Our gospel must be suited to the anguish of these times. But we will not help the seeking man to find God by underestimating his need for redemption or by declaring that the cross is only an example of how a good man could bear pain. Here is our chance to renew the springs of religious life and thereby to lift the level of moral and spiritual life perceptibly higher than it has been.—In *Together*, May, 1957.

to everything that is anti-Christian in doctrine and practice. That is the prerequisite of true church union. There may be lawful cooperation among differing denominations in externals, though also here a caution is in place. But unless the churches fully agree in matters of doctrine and practice they are not truly united in the sense of that unity which the Lord demands. It is true, there is the spiritual unity of the "communion of saints," that is, of all true believers in Christ. But this Christ-centered unity of the *Una Sancta* should lead all Christians to an ever greater agreement in doctrine and life. They should always strive for it in obedience to the divine Word. It is God's will that "ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). Where that unity cannot be achieved, true believers, bound by their honest convictions, will follow the course of denominational separation, though never failing to speak the truth in love that all may grow up into him in all things, which is the Head, even Christ (Eph. 4:25).

The church to which the Holy Spirit in Revelation administered the severest reproof was that of Laodicea. It was a church that was neither hot nor cold and so egregiously indifferent to truth and error. It neither insisted upon adherence to the divine truth, nor did it rebuke those who taught error. Since it was lukewarm, it was so offensive to the Lord that he threatened to spew it out of his mouth. Has this condemnation perhaps befallen large areas of the Church today? Is not perhaps the lukewarmness, the spiritual indifference to truth and error in large parts of present-day Christendom, the impelling cause of the high pressure methods exerted upon all denominations to bring them within church organizations where truth and error are being taught side by side? That, we believe, should be a matter of conscientious consideration to all who love the Word of God. Let them carefully study God's inspired letters to the seven churches and heed the emphases of his Holy Spirit for the Church's salvation.

**"the Bible . . . is authoritative
for the evangelical"**

HAROLD JOHN OCKENGA

I am a Congregationalist, a pastor of a Congregational church and a member of the Suffolk West Association of Congregational and Christian Churches. I believe in the Congregational form of church government, which grants autonomy to the local congregations but unites these congregations in fellowship in associations of churches, local, national and international. Congregationalism has demonstrated its genius for unity with diversity of conviction and practice. Now,

in the name of unity all this is being destroyed.

On June 25, 1957, the Congregational Christian Churches and the Evangelical and Reformed Church formed the United Church of Christ. The constitution for the new church, a statement of faith, and the co-ordination of boards and agencies of the two churches will be worked out in detail by committees appointed by the Uniting General Synod. The result will be an authoritarian church with new government, creed, central control of boards, agencies, institutions and congregations, but no doctrinal harmony. In an association where the vast preponderance of ministers are liberal, such centralized control will be unendurable for an evangelical minister and for an evangelical church. In the name of unity another division must eventuate. At least Park Street Church and its pastors will remain Congregational and evangelical.

Does this mean that I have no passion for the unity of the body of Christ, no desire for fellowship with the saints, no concern for obedience to the headship of Christ? Exactly the opposite is true! But I refuse to sell my integrity and liberty for a man-made unity. This underscores the challenge to Christians to restudy the New Testament, to discover and adopt the biblical basis or principles of unity.

At the outset an evangelical Christian will derive his source of instruction on unity from propositional revelation which presents the minimal prerequisites for the fellowship of believers. This biblical revelation is creedal concerning God, man, sin, redemption, judgment and life. An evangelical is committed to this body of biblical propositions as the irreducible minimum of doctrinal requirements for fellowship. The Bible, not some exigency, is authoritative for the evangelical. What then does the Bible teach?

The Bible teaches that the Church is one: one body in which there are many members (I Cor. 12:12; Eph. 4:16); one bride betrothed to Jesus Christ in mystical union (Eph. 5:24-27); one house which is the temple of God (Eph. 2:21, 22; I Peter 2:4-8); one communion in the Holy Spirit (I Cor. 10:16, 17; 12:13). Into this organism enters every repentant, believing soul who is "born of God," "born of the Spirit," "born of the Word," "born again." Immediately there begins a sharing of life, of status, of destiny by all such. The relationship is primarily to Christ the head, the bridegroom, the cornerstone, the elder brother, the baptizer with the Spirit, but also it is to every person holding like relationship and position. Inescapably correlative to the former is the latter. Hence, all Christians are united in Christ.

Christ is the only redeemer of God's elect. "He loved the church and gave himself for it, that he might sanctify it and cleanse it, with the washing of water by the word" (Eph. 5:25, 26). There is a unity of the saved of all ages, whether Adam, Abraham, David, Paul

or you. The only way to God is through Jesus Christ (John 14:6; Acts 4:12). To whatsoever form of the Gospel (Gal. 3:8) men may respond they are brought to God through Christ and a relationship to him (Rom. 3:25, 26). Hence, they are united to one another by the covenant of redemption and are called "the children of Abraham" (Gal. 3:7, 29).

Christ prayed for the oneness of these redeemed (John 17:21). The prayer itself states the nature of the unity as spiritual: "As thou, Father, art in me, and I in thee." Such unity had not yet occurred in the history of redemption. Christ had promised to build his Church (Matt. 16:18). At Pentecost he founded his Church by baptizing the living believers into his spiritual body, the Church (I Cor. 12:13; Acts 2:1-4). The redeemed of pre-Pentecostal eras were united in this body as a result of Calvary, thus becoming one. The high-priestly prayer of Christ for unity was answered at Pentecost—and at Calvary.

For Calvary alone was the ground or basis of Christian unity. By that sufficient and efficacious sacrifice the sins which were covered by Old Testament sacrifices were taken away (Rom. 3:26; Heb. 9:12-14). From this evangelicals demand faith in the death of Christ for our sins and the resurrection of Christ for our justification (I Cor. 15:1-3) as the prerequisite of spiritual unity in the body of Christ. That Christ died is an historical fact. That Christ "died for our sins" is doctrine, and is also a fact. The acceptance of such doctrine is essential to salvation (I Cor. 15:2) and to participation in the body of Christ. The evangelical declares that this spiritual unity already exists and that the manifestation of that unity depends upon the right exegesis of the Bible and obedience to its authority. Let Christians restudy the Word on questions that divide, with a predisposition to obedience regardless of how that obedience may cut across vested interests, personal affiliations or organizational lines. A realignment of Christian forces must be made today. Old lines of warfare and conflict are infiltrated and vacillating. The new unity will be of those committed to the biblical Christ as Lord and head of the Church. This will mean expression by division from those who preach "another gospel which is not another" and who worship "another Christ."

If Christ is the head of the Church, we Christians must seek to think about the Church as he thought, to feel about the Church as he felt and to act concerning the Church as he acted. Christ loved the Church. Does deep, passionate, moving love of the one Church impel us? Christ gave himself for the Church. Will we deny ourselves, sacrifice for and serve the Church, even until death? Christ cleansed and purified the Church. Are we actively engaged in promoting the purity of the Church?

Let us translate this into the figure of a symphony.

For too long we have resembled the pre-concert individualistic tuning of our instruments in discordant confusion. Too long each has been singing his own little song, forgetting about the other fellow. The world audience is tiring of this confusion and has no pleasure in it. Is it not time for the Great Conductor to tap his baton, for silence to ensue, and then for all emotion, life and action to be directed in glorious harmony under his leadership? In the proportion that we acknowledge his mystical presence and headship, we Christians will have unity of the Spirit in the bonds of peace.

"outward conformity common ... in a totalitarian age"

W. STANFORD REID

Probably that which is most characteristic of mid-century Protestantism is its stress upon the importance of ecclesiastical unity. Denominational divisions are frequently referred to as "the shame of the Church," and every effort is made to bring about a "New Testament unity." There is, however, also another emphasis in the New Testament, and that is on the "pluriformity" of the Church, a concept which arises out of its doctrine of unity. The trouble today is often that because one's interpretation of the Church's unity is in error, one forgets also its pluriformity.

To the New Testament the basic principle of Christian unity is Christ himself. The stress is at all times and everywhere upon the centrality of his divine-human person and his fulfillment of the office of Prophet, Priest and King. The Lord Jesus repeatedly stated that he was the heart of his own teaching, so that faith in and love towards him meant unity with him. This doctrine was likewise stressed by the Apostles in their teaching. The fundamental requirement for anyone to be a Christian was that he should believe in and serve Christ (Acts 8:37; 16:37; Rom. 4:24,25; Gal. 2:16).

Such faith and love towards Christ meant that the Christian was effectually bound to him as part of his mystical body, the Church (I Cor. 12). He is so bound by the inworking power and activity of the Holy Spirit, the Spirit of love who joins together all the people of God (I Cor. 12:13,14). Thus all Christians have the unity of one fellowship with the Father (I John 1:3). This is summed up in Paul's words to the Ephesians: "one hope and one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all who is over all, and through all, and in you all" (4:4f).

Such would appear to be the unity for which Christ prayed his great high-priestly prayer recorded in John 17. He did not assume that the Son would be absorbed

into the Father, nor did he ask that all Christians would be absorbed into one undifferentiated mass. Rather he prayed that the unity of Christians might be similar to that of the Father and the Son. Thus the oneness desired both by the Lord and his Apostles was that which comes from an agreement of heart and mind, and which manifests itself in true fellowship. That is why John could declare, "hereby we know that we have passed from death unto life, because we love the brethren" (I John 3:14). Christian unity then, according to the New Testament, is not a matter primarily of organization but of the "communion of the saints."

Such a concept of unity prevented any attempt to establish a rigid uniformity. The New Testament continually reiterates that men are both different, possessing various gifts and capacities (I Cor. 12), and that they are also sinners. Both uniformity and perfection, therefore, are impossible of attainment in this world. Consequently there does not seem to have been a striving for that outward conformity which is so common in our own totalitarian age.

The "modern" monolithic attitude appeared once during Christ's ministry when his disciples complained of the man who was casting out demons in the Lord's name, but was not following with them. Christ's reply was that they were not to forbid him for, since he spoke in Christ's name he must be a follower, although he was not of the apostolic group. In this connection Dean Alford's comment is very much to the point: "... all those who, notwithstanding outward differences of communion and government, *believe in and preach* Jesus Christ without bitterly and uncharitably opposing each other, are hereby declared to be *helpers forward of each other's work*" (*The Greek Testament*, 6th ed., 1868, on Mk. 9:38f).

Such liberal point of view seems to have been carried on by the Apostles who had apparently learned their lesson from their earlier experience. This comes out clearly in their dealings with the differences between the Jewish and Gentile sections of the Church. The Jewish Christians apparently demanded that the Gentiles must conform to all the law of Moses. But to this the Apostles, as can be seen in Acts 15 and Galatians 1 and 2, opposed the freedom of the Gospel. They insisted that the primary criterion of an individual's Christianity was unity with Christ by faith and obedience. When that had been established, the members of the Church were to treat each other with charity, allowing each other to follow the dictates of conscience enlightened by the Spirit speaking through the Scriptures. Thus they did not require the Jews to give up all their ceremonies, nor did they require the Gentiles to conform to Jewish ritual.

From this it would appear that the Apostolic approach was much more liberal than that of many Christians since their day, because more truly de-

pendent upon the Spirit of God. It was the Spirit who was to give unity, not the legislation or compulsion of man. "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). It is only in this liberty that ecclesiastical pluriformity, and therefore, true Christian unity, may advance.

"... organic rather than organizational"

SAMUEL M. SHOEMAKER

There seems to me no better way to approach this all-important question than to consult J. B. Phillips' preface to his translation of the Acts called *The Young Church in Action*. He appears to understand in a remarkable way the flavor and power of the early Church. Consider these two sentences: "... these early Christians were led by the Spirit to the main task of bringing people to God through Christ and were not permitted to enjoy fascinating sidetracks," and, "... members of the fellowship of the early Church appear to have been the necessary agents between men seeking God and God himself."

This evangelistic passion must have been their *second* enthusiasm. Their *first* enthusiasm surely was the great fact and event of the Person in whom they lived, Jesus Christ crucified and risen. This was the all-embracing reality which overshadowed everything else. Even our deepest experiences of him today seem pale by comparison, too much modified by our present outlook, our own temperaments, or the brands of Christianity to which we have been exposed. We seem unable to recapture the pristine glory of that early age.

When we look for reasons for this, we can only come up with the thought that the difference between them and us lies in their self-forgetful and intense awareness that they had been redeemed by Jesus, and that he was alive in their midst. This represents for us, not a "neglected emphasis," for evangelical Christianity is always proclaiming him and his divineness and his resurrection and his continued presence; but we seem to see here rather something given and supernatural which no human "emphasis" can possibly recall. Perhaps we have too much faith in the "truth" proclaimed, and too little faith in *him* and his energizing Holy Spirit. The "experience" of Christ and the Holy Spirit was what made them different, yet we cannot pursue this "experience" for itself. We can only receive and proclaim the truth and pray for the presence of the Holy Spirit in our innermost hearts to be the motive force of all our living, changing us and our procedures all the time.

Yet it soon became their "main task" to "bring people to God through Christ." I suspect they needed no evangelistic urging to do this, and that they could no more keep from doing it than a spring can keep from pouring forth water. I wonder whether any suggestion

of techniques for doing this was ever given them, though I have always suspected that such a story as our Lord's dealing with the woman at the well may have been recalled to them by him precisely for teaching purposes. (Whence came that story anyway, if not directly from him? It seems dubious that the woman would have rehearsed it all in detail.) Their witness must have been really a witness of the whole Christian community, "forced through the channels of a single heart," as Myers says. Their oneness in Christ was a given and organic thing.

What did they say when they witnessed? Did it all concern him and his risen-ness, or did they recount also the wonderful things that had happened, e.g. to St. Paul, or mix their direct witness to their risen Lord with some of the story of what had happened to themselves through him? If so, they gave us, I think, a lead on the way we need to witness today. It has always been necessary to witness more about events than about ideas—the great event of Christ, and the lesser but to each of us tremendous event of Christ's coming to us.

Dr. Phillips speaks also of the "days before (the Church) ever became fat and short of breath through prosperity, or muscle-bound by over-organization." The Church was then a group of close-knit friends in Christ, meeting in somebody's house for their prayers and holy communion, having to make their living in the same world as pagans, but actually centered in Christ and in "the fellowship of the Holy Spirit." What must it have been like for one of them to meet another for the first time and realize the amazing bond that already bound them? There can have been no "church work" as we understand it, only much carrying of one another's burdens and much concern for incoming new believers. Worship, fellowship, and direct spiritual service—nothing else—what wonder they had such power! And can we expect to recapture anything of what they knew unless we realize that the real core of the Church is not a set of interlocking organizations, but a great many interpersonal relationships, people bound together in what they do because they are first bound together in him in whom they believe? The early Church was organic rather than organizational. Someone calls our contemporary religion "committee-ized Christianity." Of course we have to have some organization and we hope the organic will permeate the organizational. But it will not, I fear, unless we do more to put it first. People are terribly rifted and lonely in our churches. We must find better ways to create personal and small-group relationships and spend more of our time "bringing people to God through Christ."

Much is said today of worship and much experimentation of a liturgical kind is going on. This may serve good ends if it is matched by personal dedication and group interpersonal exchange. There must have been an intentness and simplicity about the worship of the

early Church that contrasts sharply with our stately, pompous, often sentimental and unreal efforts at worship. One imagines them "lost in wonder, love and praise" for their Lord. Unless a deeper experience of our Lord, a costlier dedication of ourselves to him, and a truer insight into the nature of Christian fellowship and some beginnings of experience of it go into our worship—and unless we come away from it more really burdened for the total need of mankind with specific responsibility accepted by ourselves—it is difficult to see how our worship can ever approach what worship must have been in that early company, so reverent (as we must imagine) in its Holy Communion, so free in its congregational expression of joyous faith!

But I think we must say two things about our natural tendency to look back to the early Church for inspiration: First, I doubt whether it was always and in all things as unified, sanctified and powerful as we think it to have been; and second, the Holy Spirit is alive today. He has never been withdrawn from his Church. He might even have far greater and better things for us than he had for them at the first, if only we would wait on him, pray to him, try to keep in step with him in his present revelation to us. Whitsunday as one day, with appropriate theological and liturgical reminders, is no substitute for a Church that lives in the Holy Spirit as a fish lives in water, or as we live in air. I do not believe any of us knows the real need of the world or of the Church, nor how it is to be met; but Christ knows both. It is my own belief that if we all imbibed the truth and sought with all our hearts the experience that is set forth in Chapter 4 of Bishop Newbegin's *The Household of God*, the chapter called "The Community of the Holy Spirit," we might put ourselves in the way of the fresh "opening" and awakening that he may will for us, if only he can get us quiet and obedient and loving and forgiving enough to receive it.

END

WE QUOTE:

JAMES S. STEWART

Professor of New Testament, University of Edinburgh

"The fact is, belief in missions and belief in Christ stand and fall together. To say 'I believe that God so loved the world that in Christ He gave everything He had, gave His very self', to use such words not lightly or conventionally but in spirit and in truth, means that the one who uses them binds himself irrevocably to make self-giving the controlling principle of life: and this is the very essence of mission. To put it otherwise, the concern for world evangelisation is not something tacked on to a man's personal Christianity, which he may take or leave as he chooses: it is rooted indefeasibly in the character of the God who has come to us in Jesus . . . To accept Christ is to enlist under a missionary banner."—*In Thine is the Kingdom*, p. 14 (Charles Scribner's Sons, 1957).

The Man Who Loved His Critics

A. DALLIMORE

There are many features of one of the greatest lives of Christian history—that of George Whitefield (1714-1770)—which posterity has largely overlooked. That he was a matchless orator and soul-winner is known to all, but such matters as his leadership of the vast international revival movement, his twelve years in evangelism in America, the degree of his learning, the lasting effect of his work on all the great denominations, and most especially, the consideration that the American Revolution and Constitution were mainly moulded in the fires of "The Great Awakening"—these significant achievements have received but scant attention. But important as are these aspects of a colossal career, still more valuable to us will be to make acquaintance with him as a man of God and see him afresh as, in an age of cruelty and religious bitterness, he maintained unflinchingly his own strong convictions, yet lived among men always in gracious kindness. He was ever the peacemaker among the controversialists and the Mr. Great Heart with tender care for all; a reacquaintance with this Whitefield, the Apostle of Love, will serve us well.

HUMBLE AMID POPULARITY

If ever a man triumphed over temptations that attend popularity, it was Whitefield. When a youth of only twenty-two he preached every day, and often twice a day, in the largest churches of London to crowds no church could hold. When a year later he launched out into the open air he could draw thousands any hour of the day, any day in the week, anywhere in England! In the London parks he needed but to take his stand on a table or a stone wall, and people flocked around—ten thousand, twenty thousand, and sometimes even forty, sixty or eighty thousand. There were times when he lost all attempt at estimating their number and simply noticed how many acres they covered. Possessed with what was probably the greatest voice

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any human ever had, he moved these vast audiences at will and, impossible as it seems, made them all hear, except when the sound of their weeping drowned out his voice. The poor and ignorant were there and they understood him as he talked in simple, tender tones about the sinner's Saviour. The mob was there and he beat down their cries and made them listen. The rich and learned were there and many a titled personage laid a coronet at the Master's feet.

Whitefield was idolized above all measure. People pressed upon him as he walked the streets, or ran simply to touch his garment. They thronged his lodgings as he ate and came seeking him through the hours of the night. People everywhere talked of him, newspapers were full of him and on two continents they called him, "Ye Wonder of Ye Age."

THE SIREN CALL OF FAME

Deep, dark danger lurks in popularity and many a lesser man has been ruined by but a fraction of the adulation Whitefield received. He too heard the subtle siren call of fame as it offered him everything but the one thing he wanted most—the approval of his God. With characteristic greatness of soul he turned a deaf ear to all proffered gain and good will of earth. His own words tell it well:

Had it not been for my compassionate High Priest, popularity might have destroyed me. I used to plead with him to take me by the hand and lead me through this fiery furnace. He heard my request and gave me to see the vanity of all commendations but his own!

"The vanity of all commendations but his own!" In these youthful words of triumph over all concern for earthly acclaim, we see the real George Whitefield. Here is a man at twenty-three, dead to the opinions of humankind—their praise or blame, their applause or censure—and alive, gloriously alive to a higher approbation. He sought then, already early in his career, as he continued unswervingly throughout life's hurried day, to show himself approved only unto God.

MEEK BENEATH OPPOSITION

Yet along with admiration of his multitude of friends he was faced with hatred of an equal multitude of foes. As soon as Whitefield burst forth in his mighty evangelism evil men and the principalities and powers of

darkness seemed suddenly to turn all their forces upon him. Hating the revival, its message, its methods and its results, they looked for a focal point on which to concentrate their rage. They found it, not so much in the astute and professorial Wesley, but in the colorful, irrepressible, magnetic Whitefield. In ways that we can hardly credit today every lying scheme that malice could devise to blacken his character and weaken his testimony was employed against him. Isaac Taylor sums it up saying,

Among those who by their flagitious crimes have most deeply sinned against society, it would be difficult to find a wretch upon whose guilty pate has been showered so much rancorous abuse as, year by year, was heaped upon the head of the love-fraught, self-denying and gentle-natured Whitefield.

It was very early in his ministry that he first saw himself villified in print. He was doubtless wounded by the cruel attack, but essayed no retaliation and made no reply. Instead he simply stood with bowed head and uttered the words, "Thou wilt answer for me, Lord!" This became his fixed practice and times without number, as the storm of malice beat unrelentingly upon him throughout his life, he uttered the same phrase, often aloud, "Thou wilt answer for me, Lord!" How beautifully his friend Cowper wrote of him:

He loved the world that hated him; the tear
That fell upon his Bible was sincere;
Assailed by scandal and the tongue of strife,
His only answer was—a blameless life.
And he who forged, and he who threw the dart,
Had each a brother's interest in his heart.

(*Leuconomos*)

In the course of his wide travels Whitefield became associated with hundreds of other ministers. In all his dealings with these brethren there was no thought or hint of his own importance, but rather of that of the other man. Utterly careless as to what denomination anyone belonged, or whether he was a big city preacher or little country pastor, as long as he was born-again, Whitefield saw in him a challenge. With gracious words of encouragement, and sometimes a deserved rebuke, he sought to inspire and move him to become as earnest for souls as he was himself. Scores of preachers all over Britain and America lighted their torch at the Whitefield flame and herein lay the basic secret of the continuation and spread of the revival. In turn, it goes without saying that the evangelist who, so powerful and so famous, walked thus in simplicity and humility among his brethren was the object of their boundless affection and undying love.

ILL TREATED BY GOOD MEN

But alas! it was not invariably so, and some of the cruellest blows he bore were from ministers—good, earnest Bible-believing ministers. Many examples might

be cited but one especially will illustrate the point:

He was only twenty-six when he went to Scotland, burdened with cares, terribly in debt for his orphanage and broken in health. In face of the great campaign in Edinburgh he needed and merited united assistance of all God's people there. Instead he was confronted with a church rent by bitter quarrels. A group known as the Seceders had long protested against the growing laxity in doctrine and practice within the Kirk. They had finally withdrawn and formed the Associate Presbytery, a rival organization from which they maintained a continuous warfare with their former brethren. Within the church were two other groups: the Moderates (much akin to the Modernists of today), and the Evangelicals who could not go along with the Seceders because of their bitterness of spirit and so remained in the church to live and pray and work for revival.

TARGET OF MISGUIDED WRATH

Both Seceders and Evangelicals saw in the flaming young evangelist the answer to their problems and both entreated him to come to Scotland. His intention was to work among both groups, but the Seceders, while they welcomed him as an angel of light as long as they thought he would remain with them, demanded that he have no fellowship with any of the men in the Kirk, "their enemies." He sat down with the nine venerable gentlemen of the Associate Presbytery at their headquarters, as they attempted to shackle him with their particular brand of "contending for the faith" in blind, selfish partisanship and as they laid down the law that he must preach for them and them only. But he shocked the dour Scotsmen as he sternly replied that he would not now or at any time be limited by anyone as to where and with whom he preached. He told them plainly, "If a Jew, or a Mohammedan, or the Pope himself would lend me his pulpit, I would gladly proclaim the righteousness of Jesus Christ therein!"

Thereafter he preached among the Evangelicals, and with what vast results! Teeming congregations heard him twice a day in Edinburgh's largest park. Prayer meetings sprung up spontaneously throughout the city and in many places throughout Scotland. Untold numbers were brought to a saving knowledge of Christ; the tides of unbelief that had sorely threatened the Kirk rolled back. It was the commencement of a whole new age of evangelicalism that ushered Scotland into the greatest century of spiritual power she has ever known, with boundless results that only the eternal morning will make known—all this stemmed from the Whitefield campaign in Scotland!

But what of the Seceders, while this manifest blessing of God was upon his labors among the people of the Kirk? Stung with bitter realization that God had owned his ministry among their foes, they turned in wrath upon the man they had so lately extolled. They

vented their rage in a 75-page booklet with the enormous title,

A Warning Against Countenancing the Ministrations of Mr. George Whitefield, Wherein is shown that he is no Minister of Jesus Christ; that his call and coming to Scotland are Scandalous; that his practice is disorderly; that his whole doctrine is and his success must be diabolical, so that people ought to avoid him from duty to God, to the church, to themselves, to Posterity and to him!

When few paid heed to their bitter fulminations, they found it necessary to call a nationwide public fast in which "they solemnly engaged to strengthen one another's hands to extirpate Popery, Arminianism, Tritheism, Sabeianism, and George Whitefieldism," and when this ponderous attempt extirpated nothing, they again resorted to the press and produced another fiery booklet:

The Declaration, Protestation and Testimony of the Suffering Remnant of the anti-Popish, anti-Lutheran, anti-Prelatic, anti-Whitefieldian, anti-Erastian, anti-Sectarian true Church of Scotland.

A lesser man than Whitefield would have ignored these wrathful men in haughty silence and let the evident blessing of God on his labors serve as sufficient rebuke. But let it be remembered that the Seceders were not a band of ignorant fanatics; they were men of ability and learning, and some of their number were among the ablest pulpiteers of the land. Above all, they were earnest for their God in their mistaken way. Whitefield felt a kinship with them in their defense of the faith and longed to see them joined in cooperation with the Evangelicals within the church. Thus he arranged two or three interviews with them, in which he bluntly told them they were but building a Babel which soon would fall about their ears. He begged them to cease their strife with all such of their brethren who were true to God's Book and to work together in the positive prosecution of the great work. But all his entreaties went unheeded and, choosing to continue in their bitterness, they soon turned from fighting Whitefield and the Kirk to fighting one another.

A PEACEMAKER AMONG CONTROVERSIALISTS

Posterity has remembered much of the controversy between the Calvinists and the Arminians of early Methodism, but it has failed to notice Whitefield's passionate and unselfish attempts as peacemaker in the long dispute. John Wesley began the controversy with his sermon on free grace. It was a scathing denunciation of what he supposed was Calvinism and he called into use every talent of his brilliant mind—sarcasm, ridicule, exaggeration and plain abuse are there in high style. It was an explosive utterance that could not fail to inflame men's passions and divide God's work. To make matters worse, Wesley intended to carry the con-

troversy far and wide by putting the sermon in print.

Ever since his conversion Whitefield had held strongly to Calvinistic views and found these confirmed in his wide reading of the Reformers and Puritans. He could not and would not compromise his deep convictions one iota. Yet he dreaded the results of Wesley's sermon if it should be published, and wrote him:

Dear Honoured Sir: If you have any regard for the peace of the church, keep in your sermon on predestination. Oh! my heart in the midst of my body is melted like wax! The Lord direct us all! Honoured Sir, indeed I desire you all the success you could wish for! May you increase, though I decrease! Oh! wrestle, wrestle in prayer that not the least alienation of affection may be between you and me.

This gracious attempt kept the wild dogs of controversy in check for but a short while, and as soon as Whitefield left for America, John Wesley published the sermon. He sought moreover to dispute the matter with Whitefield and wrote him a number of letters, to which Whitefield replied over and over again by entreating his friend to be at peace. The following is an excerpt from one of his replies, a beautiful example of his loving and humble spirit that may well serve as a model in many present-day discords:

My honoured friend and brother; for once hearken to a child who is willing to wash your feet. I beseech you, by the mercies of God, if you would have my love confirmed toward you, write no more to me about the misrepresentations wherein we differ.

The doctrine of election and final perseverance of those who are truly in Christ, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise—then why should we dispute? Will it not in the end destroy brotherly love, and take from us that cordial union and sweetness of soul which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice should I join and make a party against you! And in one word, how would the cause of our common Master suffer every way by our railing disputes! . . . provoke me to it as much as you wish, I hope never to enter the lists of controversy with you.

Even these earnest endeavors at maintaining peace were fruitless. Controversy soon separated Arminian from Calvinist throughout England as cruel charges and countercharges were hurled by many men, all to the hindrance and disgrace of the revival. Whitefield exerted all his influence to keep the strife in check and largely succeeded throughout the remaining thirty years of his life. But immediately following his death it burst forth in renewed and shameful fury as men on both sides forgot his gracious example and brought the revival to a close by their godless strife.

And so lived the apostle of love, in sickness and poverty almost all his days, but in burning zeal for his God and quenchless love for men. He wept for souls as he prayed in private and

(Continued on page 22)

THE BIBLE: Text of the Month

In the beginning God created the heaven and the earth (Genesis 1:1).

¶ In the first page of this sacred book a child may learn more in an hour than all the philosophers in the world learned without it in a thousand years.—ANDREW FULLER.

¶ Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.—HEBREWS 11:3.

¶ The fact of the creation is regarded in the Bible as a fact revealed; and as such it is commended to our faith. Thus the scriptural method on this subject is exactly the reverse of what is called the natural. It is not to ascend from nature up to nature's God, but to descend, if we may so speak, from God to God's nature, or his works of nature; not to hear the creation speaking of the Creator, but to hear the Creator speaking of the creation.—R. S. CANDLISH.

¶ As the Old Testament begins with a historical narrative, so also the New, and indeed the two volumes with a *Biblos geneleos* (Matt. 1:1); and further, the account of the creation of "the heavens and the earth" in the first page of Genesis has its counterpart in the notice of "the new heavens and the new earth" with which the Apocalypse and the canon of Scripture concludes—the first creation having for its object the first Adam, the new creation taking its rise from the second Adam. This is the great principle which gives coherence not only to Genesis but to the whole biblical history.—DONALD MACDONALD.

GOD THE CREATOR

¶ He that did the creative work is said to be God, Elohim. This Hebrew name is to be derived from a root found in the Arabic meaning "to fear" or "to reverence." It, therefore, conceives of God as the one who by His nature and His works rouses man's fear and reverence. It is used 2,570 times.—H. C. LEUPOLD.

¶ The foundation of this vast fabric is laid in an adequate cause—Elohim, the Almighty. Nothing else would bear it. Man, if he attempt to find an adequate cause for what is, to the overlooking of God, shall but weary himself with very vanity.—ANDREW FULLER.

¶ So great a revelation had never been made to man, for it disclosed the existence of the One eternal, holy, just and good God—a God of wisdom and order,

as well as purity and truth, and implied his right to our absolute obedience and love, as the work of his hands. There remained only another self-disclosure, of still greater condescension, when he declared himself to mankind in the person of his incarnate Son.—GEIKIE.

¶ At the very first verse and word of Genesis, it clearly steps over that impure sink of dualism beyond which the entire heathen and philosophical view of the world could never go. It does this by contrasting God in his eternal self-perfection to the creation which arose with time. The doctrine of the creation is the first act of revelation and of faith in the history of the kingdom of God.—J. P. LANGE.

¶ There is something peculiarly striking in the manner in which the Holy Ghost opens this sublime book. He introduces us at once to God, in the essential fullness of his Being, and the solitariness of his acting. All prefatory matter is omitted. It is to God we are brought. We hear him, as it were, breaking earth's silence, and shining in upon earth's darkness, for the purpose of developing a sphere in which he might display his eternal power and Godhead. — C. H. MACKINTOSH.

ACT OF CREATION

¶ The verb describing God's initial work is "created" (*bara*). This verb is correctly defined as expressing the origination of something great, new and "epoch-making," as only God can do it, whether it be in the realm of the physical or of the spiritual Consequently, this passage teaches *creatio ex nihilo*, "creation out of nothing," a doctrine otherwise also clearly taught by the Scriptures (Rom. 4:17; Heb. 11:3, cf. also Ps. 33:6, 9; Amos 4:13). The verb is never used of other than divine activity.—H. C. LEUPOLD.

¶ *Created*—It occurs in this chapter only on three occasions, the first creation of matter in the first verse, the first introduction of life in the fifth day, and the creation of man in the sixth day. *Bara* is thus reserved for marking the first introduction of each of the three great spheres of existence—the world of matter, the world of life, and the world spiritual, represented by man in this visible economy — all three of which, though profoundly distinct in essence,

are intimately associated, and together constitute all the universe known to us.—GUYOT.

¶ To imagine so small a thing as a bee, or fly, a grain of corn, or an atom of dust, to be made of nothing, would stupify any creature in the consideration of it; much more to behold the heavens with all the troop of stars, the earth with all its embroidery, and the sea with all her inhabitants of fish, and man, the noblest creature of all, to arise out of the womb of mere emptiness.—STEPHEN CHARNOCK.

¶ The account given by Moses relates not to the *whole creation*, but merely to what it immediately concerns us to know. God made the angels; but nothing is said of them. The moon is called one of the greater lights, not as to what it is in itself, but what it is to us. The Scriptures are written, not to gratify curiosity, but to nourish faith. They do not stop to tell you *how*, nor to answer a number of questions which might be asked; but to tell you so much as is necessary, and no more.—ANDREW FULLER.

¶ In the visible world it is easy to observe, (1) *great variety*; several sorts of beings vastly differing in their nature and constitution from each other. "Lord, how manifold are thy works," and all good! (2) *Great beauty*; the azure sky and verdant earth are charming to the eye of the curious spectator, much more the ornaments of both. How transcendent then must the beauty of the Creator be! (3) *Great exactness and accuracy*; to those that with the help of microscopes narrowly look into the works of nature, they appear far more fine than any works of art. (4) *Great power*; it is not a lump of dead and inactive matter, but there is virtue more or less in every creature; the earth itself has a magnetic power. (5) *Great order*; a mutual dependence of being, and exact harmony of motions, and an admirable chain and connection of causes.

—MATTHEW HENRY.

COMFORT AND PRAISE

¶ All must have remarked, in reading the devotional parts of the Bible, such as the book of Psalms, how constantly the psalmist comforts and strengthens himself, and animates himself in the face of his enemies by this consideration, that his help comes from the Lord, who made the heavens and the earth.—R. S. CANDLISH.

¶ Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.—REVELATION 4:11.

A LAYMAN and his Faith

THE CHRIST OF THE BIBLE

CHRIST OF THE BIBLE and Christ of personal experience must be the same. There are those who immediately will challenge this statement and will seek to refute it.

Sometime ago we heard a man ask a radio audience, "Is your Christ God?" The first reaction was one of surprise and curiosity but the more we thought of it the more relevant the question appeared.

The Christ portrayed in Scriptures has ascribed to him certain attributes both as to his person and his work. Here we find historical record and divine revelation combined. Here we are told who he was and what he did. The Bible also reveals truths about him that could come only through a revelation from God.

¶ The affirmation has been made that we may reject the scriptural record about Christ and at the same time accept Christ. But the question immediately arises, What Christ?

If we reject the Christ of the Bible then we accept someone who is the product of human rationalization, deduction and imagination. Nothing basically wrong results from using all of our God-given faculties in thinking of Christ. However, if we use these while rejecting revealed truth about him the person we conjure may not be the real Christ at all.

But someone will argue: We accept the Christ of our own personal experience as led by the Holy Spirit. Good enough, but if the Christ of experience differs from the Christ of the Scriptures the question is whether we have been led by the Holy Spirit or by the imagination of our own hearts.

Unregenerate man notoriously goes off at tangents. The non-Christian religions of the world and the cults surrounding us are products of man-directed rather than Spirit-directed thinking.

¶ The importance of obtaining the true view of Christ cannot be overestimated. A false Christ of the imagination, one different from the real Christ, can do inestimable harm. The pilot, whether on the sea or in the air, makes certain that the compass he follows is one worthy of confidence. How much more important when eternal destinies are at stake!

But someone asks, Is not the Christ of all men essentially the same? The answer is an emphatic NO.

The Christ of the Bible is the eternal Son of God, entering into this world of a virgin, manifesting himself as and declaring himself to be the Son of God,

and showing himself both sinless and sovereign over all creation.

The Christ of the Bible deliberately and by design gave himself as a ransom for sinners; died on the cross and shed his blood that those who believe in him might be delivered from the guilt and penalty of sin.

This same Christ arose from the dead with a physical body that was seen and touched. His body bore the evidences of the crucifixion. He talked to and ate with his disciples and showed himself alive on a number of occasions. He then ascended into heaven while they watched him go.

The Christ of the Bible will come again someday in great glory and power. His coming will bring to an end this age in which we live.

¶ The Christ of the Bible was the Son of God. He was also the Son of man. He is portrayed to us in terms of supernatural pre-existence, supernatural advent into the world, supernatural characteristics and power while in this world, dying a death with a supernatural effect on those who believe. His resurrection was a supernatural event bringing with it supernatural power and hope for Christians; his ascension into heaven was supernatural as to manner and his promised coming will be with supernatural manifestations.

On the other hand—and how vital the difference—the Christ of human reason coupled with unbelief is a man divested of his divine attributes, a man from whom the supernatural is stripped, a man who attained the highest ever achieved by any in the human race and one to whom we look only as an example to follow and a pattern to live by.

But there are those who give him some degree of deity, vigorously affirming their faith in the divine Christ but rejecting what they assume to be the man-made records in the Scripture by claiming they are the writings of ignorant and enthusiastic disciples. What Christ do they then worship? Is he not also a Christ who is the product of a discipleship even more ignorant? For the Christ they affirm is also a Christ of man's own imagination and not the Christ of the Bible.

¶ Why this vigorous attempt to present another Christ? It is basically a rejection of the authority and integrity of the Scriptures, a denial of the supernatural. We are told that advanced scholarship

can no longer agree to the biblical record, but this is untrue for there are others of equal scholarship and deep piety who bow their hearts and minds and wills to the Christ of the Bible and accept him in all of his supernatural manifestations, attributing to him the glory and honor and power accorded him in the record.

Some attributes of the Christ of the Bible:

He is the Creator of the universe, "All things were made by him; and without him was not any thing made that was made" (John 3:3).

He was pre-existent, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

He was the Son of God, "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1).

He was virgin born, "Fear not, Mary, . . . and behold thou shalt conceive in thy womb, . . . the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:31-35).

He performed many miracles to prove his deity, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know" (Acts 2:22).

He died on the Cross as an atonement for our sins, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

He arose from the dead, "Jesus said: Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

He ascended up to heaven and is coming again, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

Finally, *the Christ of the Bible is the only Saviour, our sure hope of eternal life*, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

God in his infinite love and mercy has provided for us through his Son cleansing and forgiveness for sin and power to live for him through his indwelling Holy Spirit.

The Christ of the Bible is our one hope. It would be folly to trust in some other Christ.

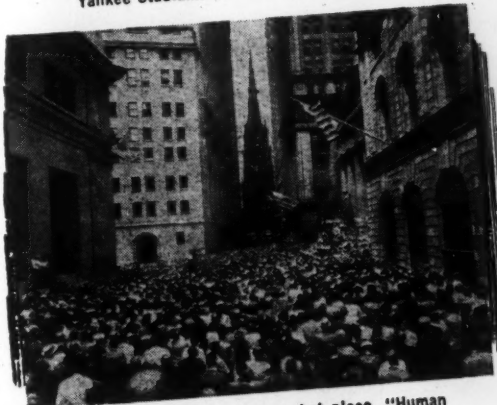
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THE SACRED LIFE OF THE CHURCH

What is the sacred life of the Church? One word answers the question: Christ—the risen Lord Jesus Christ—is himself the Church's life. St. Paul's phrase in Colossians, "Christ who is our life" (Col. 3:4), applies to believers corporately as well as personally. For all of us in the Church, Christ is no less our life than he is our life as individuals. This is axiomatic for any discussion of the Church's continuing vitality.

The affirmation that the sacred life of the Church is Christ opens up spacious vistas of truth. It transcends all lesser ecclesiastical dimensions. In respect to its life, the Church is not the body of Peter or Paul, Augustine, Aquinas, Calvin, Luther, Wesley, or any other human leader. It is the body of Jesus Christ the Lord who "loved the church and gave himself for it" (Eph. 5:25-27).

This being the case, anything, no matter how worthy in itself, that diverts the Church from Christ impairs its sacred life. So long as the Lord himself is central in the worship, witness, and service of the Church, its life is strong and healthy. To the extent that the Church is in living, spiritual union with the risen Lord—and only to that extent—does it bear fruit (John 15:5).

Whether the Church should maintain a lofty Christology in harmony with the Bible is not simply a subject of theological debate. On the contrary, it is a matter of life and death. If the history of doctrine teaches any lesson, it demonstrates that the very survival of the Church is dependent upon its Christology. From Arianism and Nestorianism down to contemporary Unitarianism, the major heresies relating to the Person and Work of Christ have proved spiritually sterile and deadening in comparison with the continuing life of the Church when it has remained loyal to the risen Saviour.

So today any trend in theology, no matter how high the prestige of its proponents, that diminishes the Christology of the New Testament is a threat to the Church's on-going life. It may be a process of demythologizing the historical Jesus as with a Bultmann, or it may be a denial of the empty tomb on the ground of non-historical, existential truth as with a Tillich. The fact remains that any theology that tampers with the historicity of the Lord Jesus whom believers in all communions and in all ages have loved and served

smothers the life-breath of Christ's body. To this danger we in America need to be as alert and courageous as was Karl Heim in Germany who, on being accorded public honors at Tuebingen on his eightieth birthday, spoke out before the whole nation in warning against Bultmannism.

This does not mean, however, that the Church is forever bound to any man-made statement for its final, infallible formulation of Christology. The ultimate truth regarding Christ lies in Scripture, not even in the loftiest human deductions from Scripture. As John Robinson of Leyden said, God has yet more light to break forth from his Word. But as illumination comes, it must be light, clarifying the divine Person and the eternally efficacious work of our Lord while at the same time holding fast his true humanity; it cannot be the darkness of cutting down the man Christ Jesus to merely natural dimensions.

There is, then, an indissoluble connection between Scripture and the sacred life of the Church, a connection as close as the relationship between the incarnate Word and the written Word. Thus the Church is obligated at peril of its life to maintain not only a high Christology but also a high view of the Bible. And if it be asked what that view is, the answer can only be that the Church that finds its life in Christ dare not espouse any attitude toward Scripture lower than that held by its Lord. What the Head believed and taught about the written Word is normative for the body (Matt. 4:4, 7, 10; Matt. 5:17, 18; John 10:35, 36; Luke 24:44). A Church that stands with the Lord in his estimate of Scripture as the irrefragable Word of the living God will find that Word a continuing source of spiritual nourishment (I Peter 2:2).

But the Bible is not the only means of nourishing the body of Christ. There are the sacraments as well. Just as the Church that neglects the written Word cannot be strong, so the Church that neglects "the visible Word" of the sacraments cannot remain vigorous. Especially is this true of the Lord's Supper. To say that the Church cannot remain vigorous apart from faithful and devoted remembrance of him who said, "This do in remembrance of me," is not a plea for ritualism or sacerdotalism but a statement of plain fact. The risen Christ is with the two or three as well as with the multitudes who gather in his name; he speaks

to his Church in prayer and in the reading and preaching of his Word. And he also speaks through the visible eloquence of the sacraments with a direct reality the Church greatly needs for its soul's health. If this point is stressed, it is stressed simply because of the comparatively low estate of the Holy Communion in evangelical worship today.

But "communion" means "fellowship," and the fellowship of believers in the Church is not confined to the Lord's Supper. In actuality, fellowship is nothing less than an essential manifestation of the sacred life of Christ's Church. Solitariness, atomization, insulation—these debilitate the body of Christ. Even as no child of God who lives and worships in an attitude of unconcern for his fellow-believers can keep spiritually well, so no branch of the Church that erects and dwells within walls of separation from others who confess and serve the risen Christ and who honor and obey God's Word, can flourish and bear fruit.

In order to have life and to have it more abundantly, the Church must love its Lord. For it is love that deepens belief into life-giving, life-sustaining trust. Such love for the Lord must issue in obedience to him. "If ye love me," said the Saviour, "keep my commandments . . . This is my commandment, That ye love one another as I have loved you" (John 14:15; 15:12). Once the principle of obedience to Christ through love is recognized, then the Church is obligated to the whole range of godly social concern through witness in all areas of life and through service in stewardship of time, talent, and resources.

"But," someone asks, "what of the Father and the Holy Spirit? What relationship do they have to the sacred life of the Church?" The answer is that both the Father and the Spirit sustain a direct and organic relationship to the body of Christ. If in behalf of the Church we have spoken in primary emphasis of Christ as "our life," we have done so in harmony with the New Testament, which calls the Church the body and bride, not of the Father and of the Spirit, but of Christ. The great spiritual equation that Jesus is God has unfathomable Trinitarian depths. The fact that the Church is Christ's body makes it no less the Church of the living God. Throughout its history the Church has consistently confessed that the Jesus of Nazareth who was born of the virgin, who lived with and taught the disciples, who died upon the cross, is the risen Lord, "this same Jesus," who ascended into heaven and who is coming again to take the power and reign. And it is "this same Jesus" who said of himself: "I and my Father are one . . . No man cometh unto the Father but by me . . . He that hath seen me hath seen the

Father" (John 10:30; 14:6, 9).

As for the relation of the Holy Spirit to the life of the Church, this too is implicit in a scriptural Christology. Indeed, the sounder and loftier the view of Christ, the more of the Spirit in the Church. For the function of the Holy Spirit is not to "speak of himself" but to "glorify" Christ (John 16:13). As it is the Spirit who regenerates the sinner (John 3:5), who makes sinful humanity into sons of God (Rom. 8:14), and who is life for the righteous (Rom. 8:10b), so it is the Spirit who, working corporately as well as individually through those whom he indwells, quickens the community of believers into the Church of the living God.

Finally, the Church must examine the state of its heart in relation to Christ who is its life. And if it finds, as it ought to find, that it loves the Lord, this avowal of love must never imply any relaxation of the Church's devotion to truth. To set truth in opposition to love is a great error that, if persisted in, blights spiritual life. Deep piety is not incompatible with intellectual integrity. From Paul down through the Fathers and the Reformers to our own day there has been a noble succession of great minds who loved the Lord and who sought the truth. There is moving significance in the symbol that John Calvin chose for his personal seal—a flaming heart on the palm of an extended open hand. For the Church and for all who serve within its fellowship, it is never truth for truth's sake, in the sense of truth as an abstraction, that is the goal. It is rather truth for the sake of him who is the truth and he is also the way and the life. All truth is of God and thus of Christ "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). Everything that contributes to the greater understanding of Christ—through the Scriptures, through the sacraments, through fellowship, and through obedient service—confirms and strengthens the sacred life of the Church; while everything that diverts and distorts the Church's view of the Lord enfeebles and stultifies its life. For the life of the Church, just as for the life of the individual believer

Christ is the end, as Christ was the beginning;

Christ the beginning, for the end is Christ.

SHORTEN ECUMENICALISM TO ECUMENISM

Concern has been expressed by editors of religious journals at the lengthy form of *ecumenicalism* and *ecumenicalist*. Increasing use of these words has given justification to writers in the field of religion to shorten the long and awkward forms. The opinion generally held by language scholars is that active participants in any specialized field of study and research have the right

to determine their own technical vocabulary. For example, botanists now commonly use "monocot" for "monocotyledon," geneticists use "allele" for "allelomorph," and economists are increasingly using "camerist" instead of "cameralist."

Several shortened forms of ecumenicalist are already in use—ecumenicist and ecumenist. The first is more in agreement with the classical Greek root and preferred by the language purist; the second finds more frequent use and is becoming increasingly popular. Objection has been voiced against the use of the shortened forms because they have been used by critics of ecumenicalists as terms of disparagement. However, the context rather than the form will determine the meaning. As the shortened form becomes more popular it will be used by both friend and foe.

If the term *ecumenist* finds general acceptance, no reason exists why ecumenicalism cannot be shortened to ecumenism. Language purists would prefer ecumenicism to conform to the classical Greek root. The shortest form, ecumenism, would find ready acceptance especially among laymen who find the pronunciation of ecumenicalism rather difficult.

Since the terms are used with greater frequency, CHRISTIANITY TODAY suggests the usage of the shortened forms, ecumenism and ecumenist. No semantic

or logical reason prevents the employment of such abbreviations and many would welcome the change suggested.

END

THE MAN WHO LOVED HIS CRITICS

(Continued from page 16) wept for them again as he preached in public. It mattered not to him that Wesley should receive the earthly glory with regard to the great revival while he was discredited and forgotten. Nor would he have cared that his tomb on American soil should be overlooked and neglected by a people who ought to have cherished his memory. (Whitefield is buried beneath the pulpit of the Presbyterian church of Newburyport, Mass.) He lived above all such temporal concerns and only for his Master's glory and his own accounting on the judgment morning. Well did Sir James Stephens, the renowned Cambridge professor, say:

If ever philanthropy burned in the human heart with pure and intense flame, it was in the heart of George Whitefield. . . . He had no preferences but in favor of the ignorant, the miserable and the poor. In their cause he shrank from no privation and declined neither insult nor hostility. To such wrongs he opposed the weapons of an all-enduring meekness and a love that would not be repulsed. The springs of his benevolence were inexhaustible and could not choose but flow.

END

Saturday Night

PAUL S. JAMES

Saturday night in the Baptist parsonage home of our childhood is well remembered for its familiar sights and sounds and smells.

I can still see the lamp with the green shade on father's desk in the study, by the light of which he spent several hours each Saturday night going over the notes of his Sunday morning sermon. He wrote his sermons in full, following the advice of Dr. Augustus H. Strong who told the men in Rochester Seminary to write their sermons for the first twenty years and then do whatever they pleased about it. After writing his sermons, father made brief notes on them, which he underlined carefully in preparation for taking them into the pulpit.

Dr. Paul S. James is Pastor of The Baptist Tabernacle in Atlanta, Georgia.

Mother had her Saturday night duties too—special duties in preparation for the Lord's Day. She sewed buttons on Sunday clothes and put a pot roast on the stove to get it ready for the morrow. There would be no coming home early Sunday noon to fix the Sunday dinner; the preacher's wife must have it as nearly ready as possible before she left for the house of God. I can smell the fragrance of that roast now, mingled with the sharper odor of the freshly blacked shoes for all of us.

Yes, Saturday night in our home was dedicated to Bible, bath and bed. Everything pointed to the special day that would soon be here—the Lord's Day. We didn't go out on Saturday night. Like the Jews, our Sabbath began at sundown.

The result was achieved. We never thought of Saturday night as the high point of the week; the high-water mark was Sunday. Saturday night was a night

of preparation to make ready for God's holy day.

Sunday morning did not find us rousing reluctantly, to go to church wearily and sit through the sermon sleepily. Sunday morning found us refreshed and ready. This was it—"day of all the week the best." Our enthusiasms had not been dissipated the night before. There was a zeal in our souls because we had made the right sort of spiritual, mental and physical preparation.

We were brought up not to spend Saturday night for the Devil, giving the Lord whatever tag end of our interest might be left over to the next day. It dishonors God to be handed leftovers.

Has the old fashioned, Christian sort of Saturday night gone with the wind? In many places, yes. Across America it is the night when folks paint the town red. The country is on one wild spree and the rising sun of a beautiful Lord's Day morning finds people in bed, with big heads, sleeping off hangovers of one kind or another. They enter the day in sin—how can it be a day of blessing for them?

But your home and my home may still be houses of God where the holy hush is upon the souls of the members of the family as the shadows of Saturday evening lengthen, bringing fresh assurance of the presence of him whom we serve.

END

Funny, These Chinese

PAUL HARVEY

If we learn something about the Chinese, we might learn something from them.

Ninety percent of all the Chinese who have emigrated to other lands come from two provinces. Ninetenths of all the Chinese in America hail from one county in Kwangtung Province.

Two reasons: Economic conditions on the South China coast have caused these to seek their fortunes elsewhere. Also South Chinese are generally more adventurous, more willing to explore.

In these migratory Chinese, whether you find them in Chinatown of San Francisco, New York, Chicago or scattered through our states, there has been preserved an amazing law enforcement record.

NO DELINQUENCY

In the United States there has never been arrested a chronic delinquent child of Chinese parents.

That's a pretty impressive statement when you realize that five percent of America's juveniles will be in trouble with the law this year. Not one Chinese.

In the United States there has never been a Chinese

Paul Harvey was still in knickers and not yet 16 when he made his first radio announcements. After World War II, in which he served as Director of News and Information for the Office of War Information in Michigan and Indiana, his rise to radio fame was meteoric. One station alone received 10,000 requests for his obituary of President Roosevelt, which started, "A great tree has fallen. . . ." Monday through Friday he is heard over the American Broadcasting Company at 12 noon, CST.

convicted for rape, burglary, bank robbery or desertion.

In the half-century history of Chicago's Chinatown (population 5,000) there has been only one arrest of a Chinese for breaking-and-entering.

Why?

How has this race managed so well to check-rein the impulses of its vigorous young people, even after they've been subject for generations to western influences?

PARENTAL RESPECT

"They just naturally respect and obey their parents," says Wilson Moy, "Mayor" of Chicago's Chinatown.

"Mr. Harvey, every writer who gets involved in the subject of delinquency comes to see me, as you have done. Each one asks me the same question, 'How do you do it?' I always must say that I sincerely don't know. Our Chinese youth just naturally respect and obey their parents."

P. H. Chang, Chinese Consul-General in New York City, tries to explain. "Filial piety is a cardinal virtue my people have brought over from China that was once free."

How strange, if such a simple and obvious "home remedy" as this helps explain the fact that not one of New York City's estimated ten thousand Chinese-American teenagers has ever been brought into court for depredation, narcotics, speeding, burglary, vandalism, stick-up, purse-snatching, or mugging. Not even speeding!

Funny, these Chinese.

EUTYCHUS and his kin

BIG AND LITTLE

Ever since skyscrapers began to pile up in New York, bigger and better have been synonyms for bigtime advertising. Giant, colossal, king-sized, mammoth products fill our supermarkets. In the buildup only these words have been cut down. When the man in the ad declares, "I like my pleasures *big*!" he seems to mean that he prefers large parties, big yachts and huge trailers, and a cigarette about a half inch longer.

The Brobdingnagian trend is clear enough, however, to anyone who tries to fit a giant box of cereal on a kitchen shelf or a new car into the garage. The motorist who surveys hundreds of long, long automobiles jammed bumper to bumper on a superhighway like dinosaurs in a mudhole may even speculate on the fate of Henry Ford's thunderlizard.

The answer of course is miniaturization. Lilliputians and transistors are providing us with pocket radios, wrist cameras and scooter cars. The transition may be uncomfortable as we crawl into knee-high racers, but our products come in two sizes only: midget and mammoth. In religion, too, Americans like superlative extremes—miniature chapels or towering cathedrals. One of the problems facing mass evangelism is its fascination for people who like their religion big—and find a church of average size with a preacher of ordinary gifts altogether uninspiring. Our universe is a harmony of atoms and galaxies, but we are not made to live on either scale. Two or three Christians may know the Lord's presence even as a stadium rally may taste his blessing, but neither group is a normal size for a functioning Christian congregation.

Many Americans crave a big church because their God is too small. The superlatives of the Gospel are things which are not seen, and eternal. For our daily Christian life and work we need the family size.

EUTYCHUS

DEWEY AND ETHICS

The excellent article by the late Professor DeBoer concerning "John Dewey and the American Spirit" in your May 27 issue is of great interest. I would like to put into the record a statement that Dr. Dewey made in my house once when he

was visiting me during the years that I was a missionary in China.

Nobody knew who he was when he got out there except the people who had studied under him at Columbia. There were numbered among them a good many missionaries (although I know of none of them that accepted his philosophy). A number of these persons were invited to my home to spend the evening with Dr. Dewey. In the course of the evening he said, in almost these exact words, "Until I had lived in a country where Christianity is relatively little known and has had very few generations of influence upon the character of the people, I had always assumed, as natural reactions which one could expect of any normal human being in a given situation, reactions which I now discover you only find among the people that have been exposed many generations to the influence of the Christian ethic."

This has a very direct bearing upon the sentence which I find toward the end of Dr. DeBoer's article, "Professor Dewey seems to have taken for granted that the common decency he himself adhered to by reason of the after-shine of a Puritan ancestry could be regarded as a ubiquitous feature of human nature as the result of evolution." Evidently he had his doubts about this although I sought in vain for any evidence in his writings of the misgivings which he voiced to us in China in 1922.

HENRY SMITH LEIPER

Missions Council

Exec. Sec.

Congregational Christian Churches
New York City

REVISED STANDARD VERSION

I am much elated that your contributors have evaluated the RSV so accurately. It is a good pastor's tool, but hardly the thing for general circulation in its present form. I like Dr. Ladd's statement in the July 8 issue, "These illustrations suffice to demonstrate that RSV has an unhappy tendency to seek novelty for its own sake . . . the New Testament of the RSV is liable to serious criticism, and has not yet provided us with a completely adequate version. . . ." That is about as tender an indictment of the RSV as I have seen, yet it is both logical and positive.

M. R. PUTNAM

Scotts Methodist Church
Scotts, Mich.

I have just finished reading the articles on the RSV (July 8 issue). At first glance they appeared to be related appraisals of RSV with one covering the Old Testament specifically and the other the New. However, I found the former a condemnation of RSV and its translators ostensibly based upon selected portions of the Old Testament while the New Testament articles seemed to indicate general approval (at least of the RSV New Testament).

It is interesting to note that both appeal to the same principles in support of their position. Professor Allis criticizes RSV for its lack of consistency in that it translates two identical constructions in different ways (Gen. 1:8, 10). Professor Ladd praises RSV because it is *more* consistent than KJV as illustrated by its translation of *aion*. Allis charges RSV with paraphrasing instead of translating while on the next page Ladd is insisting that even though literalness is often impossible RSV is in many places more literal than KJV. Ladd says RSV often has a "higher theology" than KJV or ASV citing Luke 6:17 and II Timothy 3:16; Allis refers to Isaiah 7:14 to prove the very opposite suggesting that anything less than "virgin" here requires a revision of the traditional views of inspiration at Matthew 1:23.

I recognize that one could simply declare that both men are completely right; the RSV Old Testament is poor and the New Testament good. Some have said this and I suppose it is entirely possible that one could be a better translation than the other. Yet I am distressed by the fact that after all the references to Hebrew and Greek are in, it appears that they are only window dressing. Professor Allis' real concern as expressed in the closing paragraph (and in a disguised form in the opening one) seems to be the preservation of KJV (or *Authorized version* as he calls it) because of its beautiful style while Ladd seems to feel that the important thing is an accurate translation of the Word of God into a language men can understand.

Frankly, I agree with Dr. Ladd's philosophy and reject the viewpoint which insists that KJV is the final standard by which all English translations must be measured. Certainly RSV has its shortcomings; one doesn't have to know much Greek or Hebrew to discover that. Like

KJV it is still a translation and neither can claim inspiration in the sense of the originals. Yet in this humble preacher's opinion there is far more danger of religious indifference in a rigid insistence upon KJV only than of theological incorrectness through daily reading of RSV.

JOHN M. LEGGETT, JR.
Haller Lake Baptist Church
Seattle, Wash.

Thank you for the interesting and contrasting views of the RSV set forth in your recent issue. Permit me to remark that I remain unconvinced by the defense of the RSV New Testament, and allow me to comment on one passage there treated, namely Acts 9:5f.

When one studies the conversion of Paul, he sees that it fits into the pattern of the other biblical theophanies. Indeed, the Greek verb from which we form this word is used of it several times (Acts 9:17; 26:16; I Cor. 15:8). Now the first thing that is evident in all of the theophanies is their supernaturalness, or the glory of God therein revealed. "The God of Glory appeared unto our Father Abraham." "Mine eyes have seen the King, the LORD of hosts." "The place is holy ground." "My glory passeth by." "I am Alpha and Omega, the first and the last." "I am God Almighty." Even so in this case, there appears a light from heaven, above the brightness of the midday sun so that Saul could not see for the glory of that light (Acts 9:3; 26:13, 22:11). As in a number of the other theophanies it is God who is first revealed before he makes his Name known. This is particularly true in the revelations to Moses in Exodus 4 and Exodus 33-34, as to John on Patmos, Rev. 1:11f and to Stephen as he was being stoned, Acts 7:55. The last named saw "the glory of God and Jesus standing at the right hand of God." So in Paul's conversion it is specifically stated that he recognized the Lord before he was told that the Lord was Jesus (Acts 9:5; 22:8, 26:15; cf. also 9:17; 22:14). Here as elsewhere in other theophanies the recipient of the revelation first learned that it was God or the Lord and later sought and was given the name of God.

Moreover, in every theophany the recipient is bowed before the Lord in reverence. He worships, falls on his knees, or falls on his face before the LORD (Gen. 17:3; Ex. 3:5-6; 34:8; Josh. 5:14-17; Isa. 6:5; Rev. 1:17). Likewise in this case we are told that Saul or his whole group fell to the earth before the glory of the light of the Lord (Acts

9:4; 22:7; 26:14). It is in this setting that Saul replies, "Who art Thou, Lord?" Here Lord is the subject and the question is answered by the Lord giving Jesus as the predicate. Saul is fallen to the ground in reverence and worship, he is blinded by the light. Is it likely that under the circumstances he got familiar with God and called him by a pronoun that is used for men? Such an interpretation does violence to all that we know of Paul and all analogies from other biblical theophanies. Of course, the language of this encounter was not English, but "the Hebrew tongue," Acts 26:14. Whether Saul used the old Hebrew of the Bible or the popular Hebrew or Aramaic of his day, he first realized that it was the LORD of the Old Testament who had stopped him, and then he was told by this Hebrew-speaking Lord that he is Jesus of Nazareth.

No doubt Saul was wrong when he entered that journey to Damascus breathing out slaughter and threatenings, kicking against the goads. If one wishes to call this confusion, there is no great objection. But "the entrance of Thy Word giveth light." From the moment God appeared in the blinding light the confusion began to disappear. The Word of the Lord removed the ambiguity of Saul's thinking and marked out the path for the Apostle.

With fraternal regards for you and for the writer of the "RSV Appraisal: The New Testament." WM. C. ROBINSON
Columbia Theological Seminary
Decatur, Ga.

SUPREME COURT AND RACE

With most of Prof. Barnette's statements ("What Can Southern Baptists Do?" June 24 issue) no honest and ordinarily well-informed Christian Southerner could find any fault. But he starts off with an utterly mistaken premise . . . that "Southern Baptist pastors . . . have the conviction that the Supreme Court's decision to desegregate the public schools is in harmony with both Christian and democratic principles." Ninety-nine-plus percent, I feel certain, of all Southern Baptist ministers would repudiate the idea that the Supreme Court was advancing the cause of Christianity when it assumed the role of an arbiter in a dispute which involves principles of sociology quite as much as questions of ethics.

Barnette naively states, "Where there are cases of discrimination against children, the Supreme Court has decreed that our public schools must be desegregated"; when of course the Court's decree includes no such limitation. . . . Desegrega-

tion applied to public transportation and public eating places is one thing; but applied to the association of children indiscriminately with other children from all sorts and classes of homes, is quite something else. . . .

Greenville, S. C. H. E. PORTER

GRAHAM AND THE POPE

The reasons you give for believing "that America is gradually becoming an R. C. country" are valid—but might it all be summed up in: nature abhors a vacuum? San Francisco, Calif. FR. G. SMITH

Keep your eye on that Catholic Senator from Massachusetts. He's one of the Catholic church's main men in Congress. . . . Decatur, Ill. THOMAS E. MORRISON

Let people who doubt Rome's evil intentions and cruel methods take a trip to French Quebec or Mexico or study the conditions in Colombia or Spain . . . to observe the unbridled Catholic church in action. . . . Tampa, Fla. IRVIN JOHNSON

What I want to know is why non-Catholics pull their punches . . . ? In all my readings the Roman church never pulls a punch but hits straight from the shoulder and sometimes below the belt. . . . Anchorage, Ky. WILL H. JOCKELL

It is all very well to be Protestant and anti-Papal, but when you become anti-Catholic, then I must, as a member of the Anglican Communion, part company with you. . . . ROY F. SCHIPPLING
Church of the Good Shepherd
Hemet, Calif.

The real power of Rome does not reside in the Knights of Columbus, nor in the papal throne in the Vatican, nor in its lobbying among U. S. senators, but rather in the fact that it controls the child (body, soul, mind, intellect) from the cradle to the grave; in other words, in its parish school system, its high schools, colleges and universities. . . . Highland Park, Mich. F. A. KOLCH

The article "Billy Graham and the Pope's Legions" I interpret as an unjustified slur on "the necessity of baptism." It stated . . . Father Kelly . . . must cry, "Believe on the Lord Jesus Christ, plus the necessity of baptism," etc. . . . We do not believe in the absolute necessity of baptism, as though a person cannot be saved without being baptized. But we do believe that baptism is an indispensable

part of Christ's command and therefore may not be regarded as unessential. . . .

V. EUGENE JOHNSON

Benton Lutheran Church
Crooks, S. D.

I like the way Billy is doing it better than the way his critics are not doing it.

FRED A. FELS, JR.

Panorama Baptist Church
Pacoima, Calif.

THE WELFARE STATE

I hesitate to take issue with Dr. Joseph M. Dawson for whom I have great admiration. But it seems to me that when he writes about "The Christian View of the State" (*Christianity Today*, June 24, 1957), he does not always understand the full import of what it is he recommends. He closes his article with a sentence, "What does it do to man?" is the validating question to ask of any government." I agree. Several paragraphs earlier he attempts to translate into particulars the point of view expressed by the World Council of Churches at Evanston. When he does so, he lists the familiar features of the modern state: social security, funds for veterans, housing, agricultural subsidies, regulation of public carriers, and so on.

One need not question the benevolent impulses which can be mustered behind every one of these proposals. But we do need an accurate statement of what each of them involves in order to know what it is we are judging in terms of our scale of values. Modern life has exposed men to new kinds of uncertainties, and so they have yielded easily to the suggestion that a vast extension of political activity will give them the assurances they crave. But as government has gradually extended its sway over domains once regarded as private, that assurance has not come. Instead, people are more jittery than before, and with excellent reason.

To select the first item on the list, we might ask, "What does social security do to people?" This federal program does not stand in isolation; it is a facet of a widely accepted philosophy of government. All modern political welfare schemes rest on the premise that a government may rightfully assume major control over the property of its citizens. This is virtually equivalent to saying that the citizen holds title to his earnings at the sufferance of government and only to the remainder after government has garnished whatever portion of his wages it decrees. To put it bluntly, the federal social security program imposes a payroll tax which bears most heavily on

those least able to pay; and, to avoid the resistance which would result if such a tax were levied openly, the program takes its cut out of wages before the earner even sees them.

These are unsavory considerations to surround a political program which purports to be a "governmental extension of love," but this is not all. The federal program of social security is compulsory, except for a few occupational groups. The man who, however mistaken we might deem him, decides that he can take care of his old age better than government can take care of his old age for him, is not allowed to carry out his plans. He is forced to accept the plans thrust on him by the will of the majority. What becomes of the rights of the individual conscience in such cases as these?

I know it will be said that this is too trivial a matter to waste any powder on, that if some ignorant, stubborn fellow doesn't know what's good for him he has to be taught somehow. To which two rejoinders might be made. First, let us not dignify this hard-headed, expedient reaction by giving it the sanction of our religion. Secondly, listen to the words of an anonymous editor of last century. We "no more see a crushing tyranny in a trivial unfairness or a ludicrous indignity, than the eye uninformed by reason can discern the oak in the acorn Hence the necessity of denouncing with unwearied and even troublesome perseverance a single act of oppression."

EDMUND A. OPITZ

Foundation for Economic Education
Irvington-on-the-Hudson, New York

LIBERAL OR EVANGELICAL

Fosdick's appreciation of fundamentalism far outshines your unwarranted attack on his convictions. That light will continue to guide many a storm-tossed theological neophyte for generations to come. . . .

ALLEN H. GATES

First Cong. Church
Chesterfield, Mass.

In discussing Modernism, Barthianism, Neo-Orthodoxy and "way-stations" you are objective, careful with facts and respectful towards the adherents of such errors. . . . Is it necessary . . . to manifest opposite characteristics in discussing Fundamentalism? . . .

Long Beach, Calif. MILTON E. FISH

Your articles "Dare We Renew the Controversy" are not only relevant and penetrating, but are in the finest tradition of Christian love and wisdom.

First Baptist Church A. F. BALLBACH JR.
Oneonta, N. Y.

Back here in the sticks we haven't yet received word that the war is over. We are still fighting. . . . C'mon down from your ivory tower and into the field of battle; the fighting is fine!

JAMES MACKENZIE

The Presbyterian Church
Edenton, N. C.

The question at heart is, simply enough, . . . dare truth *still* refute error; or better still, shall we *still* "resist the devil." . . . Why you should . . . give publicity to such as Barth and Brunner . . . is hard to understand. Really what good are these and such like men to the Church? Galway, N. Y. JOHN H. GREENING

When was Satan cast into the Lake of Fire and the ages of the ages begun? . . . Flora, Ind. JOHN W. EVANS JR.

We need no longer to "revive the conflict"; only promote the gospel. . . .

KENNETH W. PAUL

Asst. to the Chaplain

Central Louisiana State Hospital
Pineville, La.

The largeness of your point of view is in striking contrast to the narrowness of organized Fundamentalism. . . .

HAROLD PAUL SLOAN

Browns Mills, N. J.

I write . . . in view of the excellency and timeliness of your great article on the . . . modernist-fundamentalist conflict. The sanity and wisdom of this article commends itself to every thoughtful person, especially those . . . familiar with the history of the movements concerned. . . .

ROBERT H. MERCER

St. George's P.E. Church
Pawtucket, R. I.

Your "Dare We Renew the Controversy?" is refreshing to my mind. . . . Simpson Bible College LISTON L. MAY
San Francisco, Calif.

IS THE STATE SECULAR?

In your article by Dr. Joseph M. Dawson (June 24 issue) we find him discussing "The purely religious nature of the church and the essentially secular functions of the state." One is not surprised to find that Dr. Dawson is a devout follower of Roger Williams. It is a serious falsification to call a state "secular" which began with "a decent respect of nature's God" and ever declares itself "under God" and "in God we trust"; which inaugurates its President with prayers; which prays in all its legislatures and includes the Bible in the schools of 36

states, and sends chaplains everywhere with its armed forces and gives thanks to God for all its blessings.

A state can be "secular." The French Constitution begins, The Republic of France is secular. That is their choice. We don't want it.

Dr. Dawson concludes: "Democracy recognizes that man's personality is the highest value in the universe." Mr. Editor, you must have expected a challenge to that!

Santa Monica, Calif. **FRANK DYER**

First we drag in religion by the horns into public and semi-public functions, some supported by taxes from people of all and of no religious faiths. Then, to be "fair" we give every religious leader in town—again, of every shade—a turn at officiating. Now somebody objects (CHRISTIANITY TODAY, June 10, p. 30) because some preacher, priest, rabbi or reader expresses his honest convictions in an audible prayer before such a group. What about the people who have to listen . . . and are expected to join in such a prayer? . . . Must the humanist sit still while a preacher talks about the hereafter or the professed atheist remain quiet while a religionist appeals to some deity? Must the Protestant say "Amen" to a prayer addressed to Mary . . . and the Unitarian likewise to a Trinitarian prayer?

The whole thing started when we separated religion and education as if that is a corollary to the separation of church and state. These confusing situations will end only when we integrate religion and education as all other peoples have always done and as America did until about a century ago. . . .

KARL F. BREEHNE
Our Redeemer Lutheran Church
Greenville, Ill.

TIME AND TIDE

I appreciate many of the good things which come out of the New World, but its theology is not one of them . . .

St. Peter's Vicarage **PETER F. R. REES**
Haslingden, Rossendale
Langs, England

I receive your publication regularly and I regularly throw it away without removing the wrapper. . . . **NELSON P. MOYER**
Homer Methodist Church
Homer, Alaska

. . . A devilish and unchristian thing. . . . devilish, hellish blindness and ignorance.

N. S. ANDERSON
United Church of Canada
Maidstone, Ontario

. . . Greatly appreciate the service that you are rendering in this day of confusion . . . **WILLIAM F. DINKINS**
Selma, Ala.

Not in the 58 years of my ministry have I experienced a greater thrill in reading a religious paper . . . **J. B. HUNLEY**
Olive Branch Christian Church
Toano, Va.

I keep on saying to myself, This is good writing, vital, and spiritually valuable . . . Rectory, Stanford-on-Soar **J. ROBERTS**
Loughborough, Leics, England

Enclosed is my \$5—not because I believe in your point of view but because you are showing so much better spirit than is usually shown by your school of thought. **J. RICHMOND MORGAN**
First Congregational Church
Peru, Ill.

. . . I must confess that after a first, suspecting and searching look at the journal it began to grow upon me. I read the copies from cover to cover—and now I am under moral obligation. So here is my \$5 . . . **ARNOLD F. KELLER**
Church of the Redeemer
Utica, N. Y.

Quite frankly I at first tossed the copies into the waste basket. One issue, however, I read, and I have been reading them all ever since . . . What a joy it is to read your full-bodied defence and preaching of the Gospel . . .

H. D. GASSON
Church of St. John the Baptist
Sanbornville, N. H.

Your magazine is superb. I have been looking for such a publication for years. **R. W. DURNAL**
Azusa, Calif.

Welcome as a summer breeze, and just as refreshing. . . . After being exposed to liberalism . . . , first in college, and since in many of the so-called "religious magazines" . . . it is truly a delightful experience to be able to read a magazine which is truly Christian. . . . **C. LEE BIRDSALL**
Beach, N. D.

A note of appreciation for your excellent periodical. . . . I think the term "scholarly orthodoxy" is an apt one in describing the tone. . . . I am a junior medical student and find much in your pages to encourage me as I attempt to bear a clear and reasonable witness. . . .

RICHARD B. STUART
Ohio State University
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100,000 HEAR BILLY GRAHAM AT YANKEE STADIUM

Thomas Airviews

The Stadium Story

The following article, which appeared in many American newspapers, was written by George Burnham, news editor of CHRISTIANITY TODAY, after 100,000 overflowed mammoth Yankee Stadium in New York to hear Billy Graham. It offers an insight to the aerial picture of the great throng.

The centerfield sign at Yankee Stadium read, "Say Seagram and be sure."

Directly behind home plate was a banner, "Jesus said, I am the Way, the Truth and the Life."

Jammed between the two viewpoints were 100,000 people—the largest crowd ever to attend any event in "The House that (Babe) Ruth built" in 1923. An estimated 20,000 were turned away after standees filled the outfield area. (The largest religious gathering in the United States previously had been the 75,000 who heard Billy Graham at the Cotton Bowl during his Dallas, Texas, campaign.

The wide-open spaces, usually covered by the likes of Joe DiMaggio and Mickey Mantle were covered by the

Smiths and Joneses from Manhattan, the Bronx, Brooklyn and Jersey City.

It was the hottest night of the year, with reporters in the dugouts perspiring more than Casey Stengel during a ninth-inning rally. Seventy persons were treated for heat exhaustion. Over 2,500 ushers did a magnificent job of keeping confusion to a minimum.

Shortly before 7 p.m. a wave of applause began rippling across the stands and grew into a mighty sound. Walking side by side toward the platform at second base were Billy Graham and Vice President Richard M. Nixon. They were trailed by guards, friends and a few who sneaked in under the blanket of applause.

The Vice President, during the short walk, remarked to Graham that it must bring a great satisfaction to attract the largest crowd in the history of Yankee Stadium.

"I didn't fill this place," Graham replied, "God did it."

In the opening moments of the program the 100,000 voices joined in praying the Lord's Prayer. Later another mighty sound rolled across the surrounding blocks as the huge crowd sang "All

Hail the Power of Jesus' Name."

It seemed impossible that complete quietness could come to such a throng, but it did as George Beverly Shea and the 4,000-voice choir, superbly led by Cliff Barrows, sang "How Great Thou Art."

Roger Hull, chairman of the executive committee, announced that the Crusade, scheduled to end July 20 at Yankee Stadium, was continuing at Madison Square Garden for three weeks. A great burst of applause warmed the words. (Because of unprecedented attendance and results, the Crusade later was extended through August 31.)

After moving his eyes slowly around the vast expanses, Graham said in his opening remarks:

"They said Yankee Stadium wouldn't be filled. But it is. God has done this and all the honor, credit and glory must go to him. You can destroy my ministry by praising me for this. The Bible says God will not share his glory with another."

Mr. Nixon, who was given a standing ovation, said:

"I bring you a message from one who is

a very good friend of Billy Graham and one who would have been here if his duties had allowed him—the greetings and best wishes of *President Eisenhower*.”

“America,” he said, “is a great nation because of its faith in God.”

Noises from planes taking off from LaGuardia Field drowned out some of the early parts of the program. A telephone call to the airport brought quick results. The tower instructed all pilots to turn away from Yankee Stadium.

Graham, citing the perils of Communism from without and moral deterioration from within, said, “I believe there is a glorious hope. There is only one solution for our collective problems that can guarantee the survival of America and its continued prosperity. *Jesus Christ* is the only answer.”

Clutching his familiar Bible, he gave the listeners a choice between heaven and hell. “You make the choice by accepting or rejecting the Son of God, *Jesus Christ*. There is no middle ground.”

With no room for people to walk to the platform, he asked all who would accept Christ to stand. An estimated 2,500 did so.

One man had made his decision before the address began. Posing as an usher, he collected about \$500 in the bleachers when the offering was given. He was caught and arrested. (Graham attended the official hearing a few days later and, in love, offered him the riches of Christ. The man rebuffed Graham and refused Christ. Then the evangelist went another mile. He gave the man a job.)

Worth Quoting

“It has been three years since the London campaign of Dr. Billy Graham. The greatest impact, now emerging, has been upon the clergy.”—*The Right Rev. Hugh Roland Gough*, Bishop of Barking.

“The Billy Graham campaigns in Great Britain left thousands of new Christians and gave new faith to thousands of clergymen, but scores of applicants to theological schools in Britain are coming directly or indirectly as a result of the Graham campaigns.”—*Dr. A. W. Goodwin Hudson*, Vicar of All Saints Church.

“Liberal Protestantism is critical of Dr. (Billy) Graham because of his success with New Testament evangelism in which it disbelieves and not because there is anything intrinsically harmful about a bulk response to Christian evangelism. If hundreds of converts nightly were led to Christ by Dr. Graham through personal counseling, rather than through mass evangelism, it would still criticize him.”—*Dr. Carl F. H. Henry*,

editor of *CHRISTIANITY TODAY*, in newspaper reply to non-lasting charges against Graham converts by Harold E. Fey, editor of *The Christian Century*.

Evaluation

Erling Olsen, president of a Wall Street investment firm and member of the Billy Graham New York Crusade executive committee, wrote the following evaluation of the Crusade:

The most protracted political convention ever held in our country, in which a party sought to nominate its candidate for President, took place in the summer of 1924 at Madison Square Garden in New York City. In all, 29 sessions were held over a period of 16 days. It was not until the one hundred and third ballot that a compromise candidate, John W. Davis, received sufficient votes to become the standard bearer of the Democratic party in that campaign. Who will forget the voice of the chairman of the Alabama delegation as he stentorally intoned with regularity as each ballot was taken, “Alabama casts its 24 votes for Underwood”? That convention was only one of the many historic events in that arena to attract wide public attention. But no event in its long history compares with the Billy Graham New York Crusade which began its opening session on May 15 and is still going strong, having already shattered all records for continuity and attendance in the Garden. The walls of that arena have recorded times without number the crisp, bell-like tones of the evangelist as he peals forth his famous phrase, “the Bible says . . .”

But the length of the evangelistic crusade, rapidly approaching in duration the initial stage of Paul’s great ministry in Ephesus, is only one of the many amazing things challenging the minds and hearts of Christians everywhere. Has any event within the memory of living men or, for that matter, in all history been the target for such concerted, concentrated prayer for God’s blessing? No one can sit in the Garden night after night, seeing that steady stream of people from all walks of life and age groups respond to the invitation to make a “decision for Christ,” without thanking God that a voice is being heard resembling in effectiveness the apostolic preachers calling men to “repentance toward God and faith in the Lord Jesus.” For years there has been a yearning in the writer’s heart that God would anoint a man of his own choosing whose voice would be heard across the land over and above all other voices, calling men to Christ. That prayer has been answered!

A widely-known theologian has charged that the Gospel Billy Graham preaches is a “bargain.” I do not know if the gentleman has been present at any service during the Crusade, but he is mistaken. I have heard gospel preaching by evangelists, ministers and Bible teachers, and have myself actively engaged, as a layman, in preaching efforts. If any criticism can be made of the message that Billy Graham preaches nightly, it certainly is not that he is offering a “bargain.” Rather it is that Billy Graham has almost obliterated the distinction between discipleship and sonship. This is the opposite of a “bargain.” It is a demand for a “commitment to Christ” as well as *faith* in the Saviour. But was it not a high price our Lord demanded of the multitude which followed him after he broke up a Sabbath day’s social engagement in the house of one of the chief Pharisees and which drew publicans and sinners near unto him for to hear him (Luke 14:25-15:1)?

What have we seen the past two and a half months? First, we have seen opposition from both liberals and evangelicals against the evangelist’s coming to New York melt away (except in the case of diehards on both sides) under the evident outpouring of God’s Spirit. More than once I have sat in the Garden listening to the Gospel preached powerfully and clearly and watching streams of people come forward without the use of any of the pleading and “tricks” used by evangelists to get response, and wished it were possible for Graham’s critics to sit where I sat and see what I saw. I have looked over the counselling room and have seen hundreds of devoted men and women seeking nightly to aid inquirers to more definite assurance of faith and thanked God for what I was witnessing. Many a time I have said, “Would that men I have known and loved, whose devotion to the Gospel was the chief characteristic of their lives, could have seen what I saw.” How the hearts of men like Dr. Houghton, Dr. Ironside and that father of Gospel missions, Mel Trotter, would have welled up with praise.

It was by divine guidance that the contract made with Madison Square Garden for the rental of that arena not only committed the Garden authorities and our committee for a six week’s period starting with May 15, but included an option to continue until Labor Day if we chose. Under the impact of the meetings all were agreed that an extension was in order. The first was until July 20; the second, until August 10, and now the third and final extension, until the Labor

Day weekend. Someone asked me, "Do you think the Crusade will go on until January 1st?"

Following the initial response of the opening weeks a slight letdown was experienced. Some who saw and sensed the power of God in other crusades felt at that time the Crusade was not having the same effect upon New York City compared with those held, say, in Glasgow and London. But suddenly (I believe in response to concerted prayer) the tide of God's blessing began to rise, so that, to use the Psalmist's language, our "cup runneth over."

Some New Yorkers thought six weeks of nightly gospel preaching, beginning at a time when folk start thinking of vacations and the churches were closing their active year, would be untimely and too long. Already in June the churches curtail their activities; ministers and members alike plan their vacations. But what have we seen in New York? Crowds hungry to hear the Gospel—men and women seeking Christ in vast numbers. Extending the Crusade, with the necessity to adjust vacation schedules, work schedules, etc., seemed insurmountable. The budget was a hurdle challenging the committee, but the promise, "Your young men shall see visions" and "old men dream dreams" (middle-aged partake of both) became a reality. Undertaking the telecasts of the Saturday night services—through which more people at one given time saw and heard the Gospel preached than at any prior period in history—presented a budget item that made Mt. Everest appear like an ant hill. But God has supplied the need. His people have responded generously, as they always do when God works.

Surely the evidence that professing Christians from all backgrounds and denominations can work together in a common purpose of presenting Christ to the unsaved will long be remembered as one of the mighty accomplishments of this campaign.

These are just a few of the many blessings which New Yorkers and the whole country have witnessed and for which Christians everywhere give thanks.

Gideon Convention

Gideons International elected the following officers at the 58th annual convention held recently in Minneapolis, Minn.:

P. J. Zondervan, Grand Rapids, Mich., president; Howard Armerding, Lynnfield, Mass., vice president; Philip Lind, Hinsdale, Ill., treasurer; Axel Fredeen, Bellevue, Wash., chaplain.

More than 1,400 attended the fellowship dinner, marked by a larger attend-

ance of ministers than at any previous convention.

Greetings and reports were received from Albert Stedelbauer, president of Gideons International of Canada; N. Medina Estrada, president of the Gideons of Mexico; M. Angelotus, secretary of Athens, Greece camp, and M. Lu, member from Taipei, Formosa.

The convention will be held in Louisville, Ky., next year and at Dallas, Texas, in 1959.

Booksellers Meet

Christian Booksellers from the United States and Canada meet in Chicago this week for the eighth annual convention.

Among the speakers will be Mrs. Marjorie Saint, widow of Nate Saint, one of the Auca-martyred missionaries; Clyde Narramore, psychologist, author of books for young people; P. J. Zondervan, president of Gideons International and Stanley Tam, business leader of Lima, Ohio.

Theme for the five-day meeting: "Enthusiasm is Knowledge on Fire."

R. Gordon Mitchell of Toronto is president of the Christian Booksellers Association.

SOUTH AMERICA

Argentina Progress

A young Scotsman, John F. Thomson, preached a sermon in Spanish from the pulpit of the American Methodist Church at Buenos Aires in 1867. He probably did not realize that he was making history.

Ninety years later evangelicals from many different denominations and missions gathered on the anniversary to praise God for all that had been accomplished.

Evangelical forces in Argentina are much smaller than those in the sister republic, Brazil, but they are making themselves felt in the life of the nation. They number about 500,000 out of a population of nearly 20 million. The largest work, numerically, is probably that of the Plymouth Brethren, known in Argentina as "Free Brethren." More than 200 assemblies are spread over the country. The Southern Baptists come second and the Methodists third. Many other groups are at work, among them some very vigorous Pentecostal churches.

Several restrictions imposed on Protestants by the Peron regime have been lifted by the present government. It is now possible to hold street meetings in many Argentine cities and the Gospel is once more preached by radio. The "Index of Non-Catholic Cults," a Peron

creation which put all evangelicals under police supervision, is dead and is to be abolished this year.

On the other hand 12 new Roman Catholic bishoprics have been created with the object of "strengthening those who are struggling against Protestantism, Communism and Secularism." —A.C.

Colombia Picture

Things looked brighter for Protestants in Colombia after the executive committee of the Evangelical Confederation obtained a friendly interview with a special commission named by the government to discuss and define the question of religious liberty.

The conversations were carried on in a spirit of sympathy and understanding. As a first step toward establishment of rights for the evangelical minority, the government spokesmen promised to restudy the directives on the subject issued by the ousted Rojas Pinilla regime.

At Barranca Bermeja, however, the Four-Square Gospel Church, largest Protestant congregation in Colombia, was again closed by order of government officials only two weeks after it had opened its doors for the first time in over a year.

Although the church boasts a membership of over 1,000 and is located in a bustling oil-refinery town, its right to existence is denied by government officials who claim that the terms of Colombia's Concordat with the Vatican prohibits the gathering to worship in non-Roman Catholic churches when these gatherings are located in "mission territory"—large tracts of land, comprising three-fourths of the nation, turned over exclusively to the church of Rome for development.

To spearhead its "campaign against Communism and Protestantism in Latin America," according to *Vision* magazine, the Vatican has decided to establish in Bogota a central episcopal office (CELAM) similar to the National Catholic Welfare Conference office in Washington, which will develop a common strategy and coordinate the activities of the bishops, the religious orders and the Latin American lay organizations.

"In Vatican circles, the progress of Protestantism in Latin America is considered to be alarming," explains *Vision*, "and this is attributed to the acquisitive power of the dollar. Well-equipped Protestant schools, the widespread distribution of pamphlets and Protestant reading matter, the powerful Protestant missions and the possibility that future directors of these missions may study and be trained in Latin America itself, are the principal factors which contribute to the spread of

Protestantism in Mexico, Central and South America."

One major purpose of the new CELAM office will be to establish contact with Catholic populations abroad in an effort to bring into Latin America more priests and missionaries.

—W. D. R.

IRELAND

Sub-Christian

The Rev. Wesley McKinney, president of the Irish Methodist Church, informed the recent conference that the prevailing climate of opinion in Ireland is, at best, sub-Christian.

"The dominant religion of the greater part of Ireland," he said, "is authoritarian and obscurantist. The ethical standards accepted are often denials of Christian truth and love."

He added:

"The supreme task of Methodism everywhere is to make disciples and to spread Scriptural holiness throughout the land."

The Methodist Church in Ireland, like other religious bodies, is not divided by the political border.

Speakers at the Portstewart Convention in the North of Ireland included Dr. Alan Redpath, pastor of Moody Church, Chicago, and Dr. William Fitch, pastor of Knox Church, Toronto. This Convention is the largest of the "daughter" meetings of Keswick Convention scheduled for the middle of July.—s.w.m.

EUROPE

A City Divided

The following special report on Berlin was written for CHRISTIANITY TODAY by Dr. Harold B. Kuhn, Professor of Philosophy of Religion at Asbury Theological Seminary. Now on leave, he has divided his time between the United States and Europe for the last nine years.

This city, surrounded by the Soviet Zone of Germany, is a focal point in the struggle between East and West. As a city divided, its two halves seem somehow to sum up that struggle. In the relationship between the two parts, one sees reflected the tug-of-war between the forces of the free world and those of the Soviet Union, the stakes being control of Western Europe and ultimately the rest of the free West.

The "Greater Berlin" of a generation ago exists only as a memory, or else as a dream of the future. Berlin has always been a collection of villages and its status as a first-class city is a relatively new one.

Now the outer settlements have been incorporated in the Soviet Zone of Occupation (ironically called "The German Democratic Republic"). West Berlin contains 12 out of the remaining 20 boroughs and 2.2 million people.

Left a shambles at the close of World War II, Berlin lacked the materials needed for rapid rebuilding. The coming of the blockade of 1948-49 and of the "cold war" arrested the reconstruction of West Berlin, which had been begun on a modest scale. The hardening of the zonal division of Germany and of the partition of Berlin, which the exceedingly vital currency reform of early 1948 precipitated, created in West Berlin a new sense of solidarity with the West. General Lucius Clay was a hero in those days, no less than Mayor Ernst Reuter.

Today the two halves of Berlin reflect respectively the differing standards of living of the Communist world and the free world. On the one hand, West Berlin is being rebuilt on a scale which is surprising when measured against her difficulties. Shop windows are full of first-line merchandise. New shopping areas are springing up, rivaling the long-famous Kurfurstendamm. Parks and recreation areas are being built with remarkable speed.

In East Berlin, however, there is little general rebuilding. While Stalinallee (Stalin Avenue) is rebuilt as a show-place, elsewhere each tries to hold on to what he had. In the rather outdated apartments of Stalinallee are "family collectives" for "reliable people's democrats"—i.e., Communist party activists.

The East Berlin government faces the West with increasing toughness of outlook and method. To the regime of Ulbricht, Grotewohl and Pieck, everything is charged with political meaning. Every association and every movement is measured by the possible impact which it may have upon the political strength of the satellite government. Bishop Otto Dibelius has just expressed to this writer and his wife the view that, with the events in Hungary and Poland, the East Berlin government is pressed by the Kremlin to assume the role of the "most reliable satellite." The Soviet masters have been abruptly shaken in other parts of their empire and seem determined to firm up the rim of their holdings.

Sheer cynicism seems to guide Red Boss Walter Ulbricht. Himself a creature of the Stalin era at its worst, he has just hastened to approve Khrushchev's expulsion of Stalinists from their deputy premierships. The constant parade of slogans in East Berlin likewise reflects an utter disregard for truth and fact.

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From this vantage point, one sees the day-and-night struggle of Communism for the minds and souls of men. This struggle is waged with special vigor for the loyalties of the youth. Just now the most vicious attack at this point is that posed by the *Jugendweihe* or Youth Consecration. This is a secular version of religious confirmation and is urged upon all teen-agers as a patriotic duty. The church, both Protestant and Catholic, has responded with a clear assertion that no youth could receive both church confirmation and "Youth Consecration." This writer has good reason to believe that even in the strongly industrialized areas the Reds' "Consecration" ceremony is affecting but a small minority, while in many smaller towns no youth has participated in it.

The pressures, exerted in the name of patriotism, are fierce as they are brought to bear upon the youth in the cities. The entire ritual leading up to this ceremony is so offensive to the Christian conscience that it is small wonder that both Protestant and Catholic leaders have declared that the one who submits to it commits sin against the Christian faith.

Another point of struggle has been the question of whether the German Protestant church should furnish a chaplains corps for the new West German army. This has been a bitterly contested point in both West and East Germany. The opposition has felt that to provide chaplains is to give church consent to a remilitarized Germany. The viewpoint of such leaders as Bishop Dibelius has been that since the West German army is a fact, its men deserve moral and spiritual care.

It is significant that in the Lutheran church the percentage of ministers voting for a chaplains corps was higher in East Germany than in the West. This has perplexed and angered the East German government so greatly that it constitutes a major point of friction with the church.

At this moment the church plays a role which is umpire among the institutions of East Germany. She is the only effective link between the two halves of the divided country. Despite overpowering difficulties and an ever-changing pattern of harassments, the church manages to maintain some of her contacts and to keep open the traffic of ideas.

Again, the church is the only effective agency of opposition to the tyranny of the East Berlin government. Her leaders are frequently subjected to restrictions upon travel back and forth, and are compelled to struggle daily against heart-breaking problems. Yet they maintain a calm dignity as an opposing force.

Dr. Otto Dibelius, Bishop of Berlin and Brandenburg, stands in an especially significant place in this respect, since his area of responsibility includes the whole of Berlin and the administrative province of the Communist government that surrounds it. He has shared with the writer some of the difficulties with which his office is beset. Yet amid these he maintains the standard that "we must obey God rather than man" with a calm dignity born of faith.

No one who is well informed will predict an easy triumph of the church in this struggle. To the contrary, the situation promises that the East German church may live in the crucible of testing for some time. Yet she stands as a sentinel in the dark night of communist rule, awaiting with hope the dawn of a more felicitous day.

NEAR EAST

Lives of Service

Iranian government officials and the people have shown unusual appreciation for the work of Dr. Rolla E. Hoffman and his wife, Dr. Adelaide Kibbe Hoffman, who are finishing their missionary service for the Presbyterian Church in the U.S.A.

Dr. Hoffman went to Iran in 1915. He treated multitudes of sick people in Meshed, Eastern Iran and in 1947 transferred his work to Resht, near the Caspian Sea. Mrs. Hoffman began her missionary career at Meshed in 1929 and has spent 20 years in Resht, ministering to women and children. She is greatly beloved.

The Iranian governor general of the province arranged a farewell meeting in the city hall. A number of leading citizens were invited. The governor praised Dr. Hoffman as a "man of God" and lauded his years of selfless service to the people of Iran. He said photographs of the occasion would be placed in all the hospitals of Resht as a memorial to the Hoffmans.

An old and highly respected citizen of Resht, a Moslem by faith, expressed his appreciation in these words, "Dr. Hoffman has fully revealed in his life and work the spirit and teaching of Jesus Christ."

—W.M.M.

FAR EAST

New Patterns

Climaxing 75 years of some of the most fruitful work in the history of modern missions, the Korea Mission of the

Northern Presbyterian Church will dissolve itself as an administrative body in 1959 or 1960. The agreement was worked out between the Presbyterian Church in Korea, the Mission and the Board of Foreign Missions (Presbyterian U.S.A.), and adopted by the Mission at its annual meeting this summer. The "mission" as such will be gone but the missionary will be as indispensable as ever.

This "euthanasia of the mission," as it has been called, opens a new pattern of integrated missionary approach to the uncompleted task of winning Korea for Christ. Missionary and Korean colleagues alike will be under the direction of the Korean church's judicatories.

Mission leaders pointed out that the dissolution of the mission will be no emergency or revolutionary step, but rather the accomplishment of the goal set by the missionary pioneers who acknowledged that the mission they organized was like a scaffolding which should be removed as the building—the church—rose to completion.

Today, two out of every three of Korea's 1,288,000 Protestants are Presbyterian, and over half a million of these belong to the Presbyterian Church in Korea. (Two smaller bodies, the Koryu Presbyterian Church and the Presbyterian Church in the R.O.K., are not affected by the agreement.) The church has been self-governing and independent of the mission since its organization in 1907, and the work of the missionaries within the presbyteries has been directed by the presbyteries. Since 1945 the schools and institutions of the mission have been under boards of directors controlled by the church. Since 1956 the work budget has been in the hands of a joint church-mission conference.

The new agreement simply adds two further steps to what has already been accomplished in the transfer of authority from the foreign mission to the younger church. The mission will disappear and the assignment of missionaries and the preparation even of special budgets will now be made by the Korean church through its proposed Department of Co-operative Work, which, however, will include missionary representation. American personnel will be organized as a Missionary Fellowship to oversee matters of missionary health, furloughs, language study and residence. Direct liaison between the Korean church and the Northern Presbyterian Church will be maintained through the latter's field representative, Dr. Edward N. Adams.

Fears that the dissolution of the mission means the end of the missionary,

and that church control of foreign aid means abandonment of the Korea Mission's historic "Nevius policy" of self-support, self-propagation and self-government in the younger church, were met by a statement of three governing principles. The first, "the principle of the giving of life," underlines the continuing importance of the missionary. "In the relationship between churches in different lands," it states, "the most important element is the giving of life The giving of funds is secondary. The reversal of this order can be fraught with spiritual danger to both the giving and the receiving church."

The second, "the principle of stewardship," emphasizes self-support. "A Christian church must support financially its own governing body, its own officers, offices and ecclesiastical activities to remain a spiritual, vital and independent church. Only after this is done can a church receive aid for its institutions and projects from sister churches without danger to its own moral integrity and independence of action."

The third, "the principle of adminis-

tration of aid," outlines the balance in partnership which characterizes missions in the day of the rise of the younger churches. "A sovereign, independent church has the right to decide for itself when aid from sister churches is no longer needed. As long as that aid is continued, however, personnel from the sister church shall participate on the church committee which assigns work and disposes funds provided by that sister church."

The two other missions which are working in cooperation with the Presbyterian Church in Korea—the Southern Presbyterian and the Australian Presbyterian—are taking somewhat similar but less radical steps toward closer integration with the Korean church. —S.H.M.

Army Promotion

General Sun Yup Paik, a hero of the Korean War and commanding officer of the First R. O. K. Army, accepted Christ and was baptized last year by Dr. Kyung Chik Han of Seoul's Yong Nak Presbyterian Church. He was promoted recently to the post of Army Chief of Staff.

Vatican Ambassador

The first Philippine ambassador to the Vatican has recently been appointed by President P. Garcia.

For several years Catholic groups have been urging such a selection. They found the late President Magsaysay sympathetic to their idea and the creation of the Vatican embassy was approved by Congress last year. Due to strong opposition the law was not acted upon until this year.

Dr. Jose Ma. Delgado, medical practitioner and prominent Catholic lay leader, was named for the post. His appointment was hailed in Catholic circles and many believe that his designation may soon lead to the appointment of a Filipino cardinal. Reports from Rome for the past two years give speculation to the probability that the Pope might name a cardinal from the East. If the pontiff names a Filipino cardinal, it may be Msgr. Rufino J. Santos, Archbishop of Manila.

Protestant leaders in the Philippines view the Vatican appointment as another indication of the strength of the Catholic hierarchy in the Philippines. —E.C.

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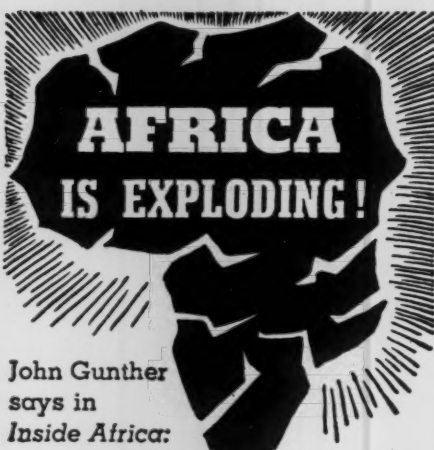
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Books in Review

BIBLICAL CRITICISM

Paul Before the Areopagus and other New Testament Studies, by N. B. Stonehouse, Eerdmans, Grand Rapids, 1957. \$3.50.

Since 1938 Dr. Stonehouse has been Professor of New Testament, Westminster Theological Seminary, Philadelphia. During the last fifteen years his scholarly New Testament studies have found expression in formal addresses and in print. He has now collected and published seven of these studies in one volume.

Here is the list of subjects discussed: The Areopagus Address; Who Crucified Jesus? Repentance, Baptism and the Gift of the Holy Spirit; The Elders and the Living-Beings in the Apocalypse; Rudolph Bultmann's Jesus; Martin Dibelius and the Relation of History and Faith; and Luther and the New Testament Canon.

The author's strength lies in his comprehensive understanding of the history of biblical criticism and interpretation; a deep conviction that the Bible, if permitted to speak its own message, is self-authenticating; scientific methods and principles of biblical exegesis; and a clear and dignified English style.

Each of the seven messages deals with controversial matters. Here are two examples. Men like Bultmann and Dibelius have contended that Paul's message before the Areopagus is unchristian: that it contradicts Paul himself in the rest of Acts and his Epistles and also early Christianity as a whole. A second example concerns itself with Jesus' crucifixion. In 1942 Solomon Zeitlin published a book in which he absolved the Jews from all responsibility in the death of Jesus, claiming that Jesus, like the Jews often in history, was the victim of a ruthless pagan political system.

Dr. Stonehouse shows that these conclusions are not based on facts.

Our author is disturbed by the skepticism and unscientific methods used by some critics in reconstructing biblical history and in re-evaluating the apostolic testimony and proclamation regarding Jesus Christ, resulting in a distrust if not repudiation of the Gospel. He works ably and effectively in defending the New Testament against unfair criticism.

With some justification critics will accuse Dr. Stonehouse of being as one-sided and as blind in facing all facts as he ac-

cuses them of being. They must also admit that he makes it necessary for them to be more careful and accurate in handling biblical truth.

These chapters will give helpful information and excellent training to those who are interested in essential and constructive biblical criticism.

WM. W. ADAMS

EXPOSITORY APPROACH

Preaching from Great Bible Chapters, by Kyle M. Yates. Broadman, Nashville, 1957. \$2.50.

Kyle M. Yates is an eminent Old Testament scholar of conservative and evangelical persuasion. He served on the Revision Committee which prepared the Revised Standard Version of the Old Testament in 1952. After service both in the pastorate and on the faculty of the Southern Baptist Seminary at Louisville, he is presently the "Distinguished Professor of the Bible" at Baylor University.

Preaching from Great Bible Chapters is the third volume of its kind to come from this author's pen, being preceded by *Preaching from the Prophets* and *Preaching from the Psalms*. Yates has selected thirteen prominent chapters from both Old and New Testaments for detailed discussion, among them Psalm 23, Psalm 51, Isaiah 53, Matthew 5, Luke 15, Romans 8, and I Corinthians 13. His love for preachers induced him to prepare these studies in the hope and with the prayer that they "will inspire and provide material for at least thirteen good expository sermons." He is quick to add that he has written equally for the layman in the interests of his fuller understanding of these portions of the Scriptures and his spiritual growth.

As indicated in the above quotation, Yates' approach is expository. He takes the entire chapter, divides it into major sections on the basis of expressed themes or subjects, and then examines the parts in detail. In this way he provides a thorough analysis, yet always in relation to a central idea, thus giving coherence and structure to the exposition. True to the best expository tradition he is never satisfied to drop his pen after setting forth the contents of a passage, but carefully elucidates its relevance to the life of modern man. Underlying each study is a mastery of the original languages which makes for precision, thoroughness and poignancy. The book has deep spiritual

and evangelistic overtones which are the outgrowth of a profound reverence for the Word of God and its basic teachings. It is not a volume of expository sermons, but an aid to the effective preaching of such sermons providing germinal ideas which can be further developed and implemented with illustrative materials. The form of presentation enhances its value for the layman's devotional reading.

It is refreshing to find an Old Testament scholar of Yates' stature who unequivocally affirms his faith in the Word of God, who perceives in Isaiah 53 a valid prophetic vision of Calvary and who insists upon the substitutionary doctrine implicit in this passage. He does, however, infer his acceptance of the Deutero-Isaiah theory (pp. 116, 119). And at times this reviewer sensed a diluted doctrine of the divine sovereignty. Nevertheless, we commend the author on a noble purpose well achieved. RICHARD ALLEN BODEY

MORAL PRINCIPLES

Religion in Action, by Jerome Davis, Philosophical Library, New York. \$4.75.

This is another book which deals with the matter of the application of morality to practical living. It is written by Jerome Davis, "Author, Educator, Interpreter of Foreign Affairs." In the preface the author notes that among all the forces operating in our changing world, the most "revolutionary in their potentialities are the moral and spiritual forces available to every human personality." These, it is said, "must be applied to life," and that is what this book aims to do. The book is "the culmination of nearly fifty years of study and activity and the conviction that religion and action cannot be separated."

Jerome Davis seems to have gathered together all the loose ends of "fifty years of study and activity" into this one volume. He treats every conceivable subject relating to human living—from food distribution and consumption and the way parents ought to deal with their children, to communism, the labor movement, racial prejudice and the importance of a religious institution to the life of the community. In no part is the treatment thorough or intensive. It is in the nature of running observation, with free use of quotation, incident, biographical detail. And the treatment is disparate, unorganized, and without clear focus.

Davis believes in God and has high regard for Jesus Christ and the wisdom of the New Testament. For the rest it is difficult to know whether he has any other religious presuppositions than those

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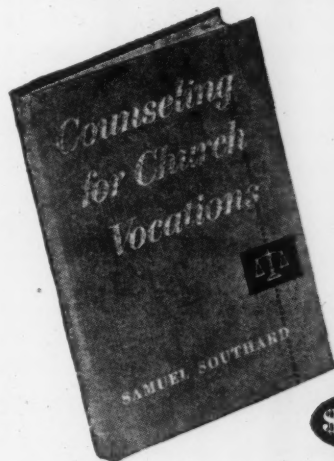
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of a moral God, a moral man, and a moral order that needs attention from moral man who acts under the stimulus and guidance of a moral God. Here is an example of the case for religion in the community, whether that of the "church or synagogue." A wealthy atheist tried to establish a community without a church. To it gravitated the agnostics, atheists and criminal elements. Families not too religious wanted a church or synagogue to which they could turn, if only for the sake of their children, or perhaps for the social activities of church life. Not finding either, but only saloons and gambling places, the people moved away. Finally the wealthy real estate owner decided, "even though he did not believe in God, that he simply must have a church or a synagogue in the community if he wished to sell his lots advantageously. So in the end he donated land for a church" (pp. 219, 220).

Davis' discussion of the application of moral principles to everyday living would have been more effective if his treatment were more sharply delineated and his objectives more clearly defined. And it would have been immensely more helpful if he really had a religion (instead of a body of common sense moral counsels) to apply to life.

GEORGE STOB

MORE THAN BOMBS

Atoms for the World, by Laura Fermi, The University of Chicago Press, Chicago. \$3.75.

This book is for those who like their reading laced with the unusual and for those interested in the social impact of science. Written by the widow of the atomic physicist, Enrico Fermi, it is an account of the first International Conference on the Peaceful Uses of Atomic Energy held at Geneva in 1955. While a vast literature of a technical sort has been written for and about this venture, this is the only lay description in book form intended for an audience "whose interest is probably half way between that of the delegates and that of the uninterested public."

Two years ago, seventy-three nations met in this unique event, held under the direction of the United Nations. It was intended to provide a place for discussion and publicity of the possible uses of atomic energy for peaceful pursuits. It was intended, too, to provide those social contacts between the scientists of diverse nations so necessary for the advancement of science. In both the success was remarkable—particularly so because of the friendly participation of the Communist bloc. The writer, realizing that so worth-

while an event deserved popular description, has excelled in her task, painting admirably and with keen feeling the details, discussions, ideals and ideas behind such a technical venture. We are taken from laboratory to display and lecture to conversation but also from frustration to fulfillment and from the individual to the community of nations; all with delightful and informative ease.

Today, the initial success is manifest in another similar conference planned in the same city for next year. It is also shown in recent ratification by the governments of a number of countries (including Russia and the United States) of the statute creating an international agency on the peaceful uses of atomic energy. Certainly one may question possible outworkings of the latter plan and one may be somewhat skeptical of the dreams of universal peace through science implicit behind both the conference and the agency. One recalls Max Born, the famous German theoretical physicist, recently writing, "In 1921 I believed . . . the unambiguous language of science to be a step towards a better understanding between human beings. In 1951 I believed none of [this]. . . . Although physicists understood one another well enough across all national frontiers they had contributed nothing to a better understanding of nations, but had helped in inventing and applying the most horrible weapon of destruction" (*Physics in My Generation*). But with all this, our book does describe the inception of something new—an attempt to use the atom on the international scene for more than bombs. It may foretell greater social participation by the scientific community. It cannot demonstrate that international politics, and even applied science, will not continue to be used for the greed of the few rather than the good of the many.

THOMAS H. LEITH

NATURAL DEVELOPMENT

Principalities and Powers, by G. B. Caird. Oxford University Press, London, \$2.40.

Interest in biblical theology is on the increase today. This volume, a study in Pauline theology, is an investigation of that Apostle's teaching concerning principalities and powers. It reproduces the Chancellor's Lectures for 1954 delivered at Queen's University, Ontario, by the Professor of New Testament Language and Literature at McGill University.

True to the task of biblical theology the first three chapters trace the history of Jewish beliefs which contributed to Paul's demonology. The fourth and final

chapter seeks to show in what manner Paul envisaged the Cross as the victory over principalities and powers. Among other things the author concludes that principalities and powers include the powers of state, that the history of the Law which was given and guarded by angels resembles that of Satan himself, and that the victory of the Cross is through revelation, identification and obedience.

While the book is fairly complete as far as the analysis of Pauline teaching is concerned, it leaves much to be desired theologically. In his introduction the author claims that his responsibility is mainly descriptive, which responsibility he has discharged well; but his denial that the consideration of such questions as Does evil exist? Are there personal powers of evil? What is meant by "personal"? are a part of his task is open to serious question. Biblical theology is concerned not only with what was written but also with the thought in the mind of the writer which, under the guidance of the Holy Spirit, produced what was written. Certainly the answers to such questions which the author disclaims as part of his task are essential to the unveiling of Pauline thought in these areas.

In spite of this disavowal of responsibility the author in the course of his discussion does answer some of these questions, and it is these answers which make the work theologically inadequate. For instance, he denies the personal character of Satan. Too, and more basic, the author considers Paul's ideas a result of natural development from his Jewish and Hellenistic background which ideas are set forth entirely in mythological language. This does not leave much room for Paul's thought and writing to be moulded by revelation, nor does it predicate real substantial existence of these spirit beings which assume such a large place in Pauline theology.

CHARLES C. RYRIE

TEEN-AGE PROBLEMS

For Teen-Agers Only, by Frank Howard Richardson, M. D., Tupper and Love, New York, 1957. \$2.95.

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Heartily recommended.

L. NELSON BELL

COMPETENT GUIDE

Commentary on the Gospel of Mark,
by Joseph Addison Alexander. Zon-
dervan, Grand Rapids. \$5.95.

Joseph Addison Alexander, son of the illustrious Archibald Alexander, who organized Princeton Theological Seminary in 1812, taught in the same seminary almost continuously from 1830 to 1860, the year of his death. His long teaching career covered most of the departments of the theological discipline. He was a man of consummate scholarship, a linguist, even from his childhood, of extraordinary ability and a teacher and preacher of exceptional parts. His massive erudition, which made him conversant with the Bible in its entirety, was constructively used in the defense and exposition of Holy Scripture.

Alexander's commentaries on Isaiah and the Psalms, previously reviewed in *CHRISTIANITY TODAY*, have perhaps contributed more to the author's fame as an exegete than the present commentary under review. It will be evident, however, that the reader will find in the present work, written in clear and crisp English which make reading a pleasure, those features of Alexander's abilities which have made his writings the joy of the Bible-believer and the envy of the liberal.

The reader will not find in these pages a constant parade of names representing this or that view or opinion, as is customary in some commentaries; but, as a blessed compensation, he will soon feel that he is in the hands of a competent guide who is able to lead him through this Gospel with a stronger and more intelligent faith than that with which he began.

In Alexander you know you have an expositor who believes the Bible to be the word of God. His view of inspiration is high (e. g., pp. 136, 184, 308). He never finds mistakes and contradictions in the Gospels (e. g., pp. 86, 171, 209, 332, 393, 438). He constantly, though not obtrusively, defends Mark's historicity and trustworthiness against the then current schools of "neologists" and "German

sceptics." If one has grown tired of the sultry commentaries by modern writers who think of Mark as little more than a bad copyist and a worse historian, Alexander will come as a refreshing and reviving breeze from the past.

The conservative Christian will rarely find a place in this excellent commentary where he will disagree with the learned author. In hardly one place has the reviewer placed a question mark in the margin of his copy to indicate dissent. Alexander is always eminently fair; his conclusions, based upon a judicious spirit of unquestioned sincerity, are always reasonably valid.

It is little wonder, then, that Zondervan Publishing House feels justified in reprinting this "classic commentary" in its "Classical Commentary Library." Resurrected just before its centennial anniversary (1958), this commentary will be a delight to a new generation of Christians who, not knowing the author in the flesh, will surely feel that they know the spirit of this prince of American exegetes.

WICK BROOMALL

DEVOTIONAL STUDY

The Story of the Cross, by Leon Morris. Eerdmans, Grand Rapids, 1957. \$2.00.

A devotional study of Matthew's inspired record of the events of the last half of Passion Week (Matt. 26-28) forms the content of this volume by Leon Morris, Vice-Principal of Ridley College, Melbourne. The material, with the exception of the final chapter on the resurrection, was given as a Lenten series in 1956.

Avowedly designed and presented to a general Christian audience, the book is simple and popular in content and in tone. At the same time it reflects an extensive substratum of solid exegetical scholarship and wide research in the pertinent literature.

Perhaps it is expecting too much of a book which covers such well-plowed ground to unearth any startlingly new or refreshingly different insights, but the persistent impression of this work is—good but prosaic. For a devotional volume it is almost coldly analytical in its approach and too didactic in its method.

The meaning of the sacrificial death of the Lord Jesus Christ and the reality of his bodily resurrection are clearly stated. With these doctrines no orthodox Christian would find fault. But many would dispute Morris' sacramentarian view of ritual baptism as a means of grace which is essential for entrance into the Church.

JOHN A. WITMER

REVIEW OF

Current Religious Thought

IN RECENT DAYS we have heard a good deal about the revival of the fundamentalist-modernist controversy. Both *CHRISTIANITY TODAY* and *Christian Century* have had editorials on this matter. It would be unfortunate if a destructive type of controversy would develop out of this endeavour. Please let us define our terms, beware of over- or understatement of the opponent's views, and may we have the grace to recognize those as brothers beloved who acknowledge in word and deed Jesus Christ to be Lord and Saviour. That all is not well even among the critical scholars is attested by a discerning article, "The Current Plight of Biblical Scholarship," by Prof. C. C. McCown (*Journal of Biblical Literature*, Vol. LXXV, March 1956). But has agreement been reached with regard to the Greek New Testament? McCown speaks of "the dubious predicament of the 'science' of biblical exegesis today, a predicament shared with all culture." He calls for "imagination, original and creative scholarship in the face of danger of failure and defeat." He writes:

"For 75 years scholars (like ourselves!) have been presenting their most brilliant ideas to the annual meetings and printing them in the *Journal of the Society of Biblical Literature*. But, not only between the Continent and America, but within the American groups, differences are sharper than ever, partly because of the altered tone of society in general, but partly, perhaps largely, because of the failure of our scholarship to attain assured and agreed results. Our very right to freedom of thought, criticism and expression is under attack in many quarters. Biblical scholarship is most directly involved in the anti-intellectual and anti-liberal movements of the present moment, as well as from those who doubt the value of both history and religion" (p. 13).

¶ Surely, these are serious admissions of failure on the part of a leading critical New Testament scholar. He even goes so far as to say "current ecumenicity highlights, rather than subdues, the contrasts" among students of the Bible. Scholars entertain different conceptions of criticism, principles, methods and results of biblical studies. We ask: is it pertinent to inquire whether or not much of the present plight of so-called higher and literary critical scholarship may be due to a faulty starting point? In other

words, scholars since Schleiermacher have not been as objective as they claimed to be. Did not the astute Schleiermacher smuggle Spinoza into Christian theology? Ferdinand Christian Baur, eminent church historian though he was, sees nothing but a nasty struggle in apostolic history.

David Friedrich Strauss, to whom Professor Bultmann seems to be beholden in many ways, radically denied the supernatural element in the Gospel. He defined the faith of the early Church in Jesus Christ as Lord as a myth that crystallized out of the pious wishes of the first Christians. And Strauss, be it remembered, ended finally in gross materialism! Bruno Bauer, left-wing Hegelian, interpreted Christianity as the religion of abstraction. To him Christianity estranges man from kin and kindred, family and people, a charge heard in our day by followers of Nietzsche and Alfred Rosenberg. F. Ch. Baur spiritualizes the fourth gospel, while Strauss sees in it the most sensual gospel.

On the one hand, excessive emphasis on rationality and the historical approach, on the other hand contempt of history and historical facts. One need only read Albert Schweitzer's *The Quest of the Historical Jesus* in order to be reminded by that "liberal of a higher order" of the vagaries, distortions and evasions of much of nineteenth-century critical scholarship. And has not Harry Emerson Fosdick in our day admitted the serious flaws of modernism in his sermon "Beyond Modernism" published in the fall of 1935?

¶ But neo-evangelicals have their troubles too. Witness the present controversy between Gordon H. Clark of Butler University and the men around Professor Van Til of Westminster Theological Seminary. We commend to our readers Professor Clark's article, "The Bible as Truth," in *Bibliotheca Sacra*, Vol. 114, April 1957. Clark realizes that theories of truth are notoriously intricate, yet we must somehow achieve a decent biblical epistemology. And Clark is convinced that "truth is characteristic of propositions only." However, "the thesis that the Bible is literally true does not imply that the Bible is true literally. Figures of speech occur in the Bible and they are not true literally. They are true figuratively. But they are literally true." Moreover, Clark argues, if God should speak

a truth, but speak it so that no one could possibly hear, that truth would not be a revelation. Clark finds it incredible that conservative theologians deny that the Bible, apart from questions and commands, consists of true statements that men can know.

Clark combats the assertion of "The Text of a Complaint," written by Westminster Theological Seminary teachers, of the absolute qualitative distinction between God's knowledge of himself and man's knowledge of God. Clark does not for a moment deny that human knowledge of God is and always will be limited. That is so because men are creatures. The fall has darkened men's understanding. But, even though men need the enlightenment of the Holy Spirit, men have some understanding of sin and God. There must be some point of similarity between God's knowledge and our own knowledge of God, otherwise men could never receive anything that God would impart to them in his revelation. "If there could be a truth inexpressible in logical, grammatical form, the word truth as applied to it would have no more in common with the usual meaning of truth than the Dog Star has in common with Fido" (p. 167).

¶ Needless to say that Clark's position with regard to biblical epistemology has its difficulties as any other theory of knowledge. But it points up the fact that the neo-evangelicals are seriously talking to each other.

Erich Dinkler in "Principles of Biblical Interpretation" (*Journal of Religious Thought*, Autumn-Winter 1955/56) advocates a synthesis of the older historico-critical method and Karl Barth's neo-biblicist approach. He writes:

"The historian's task or question: How did it happen? What are the facts? was not corrected and supplemented by the questions the texts themselves were raising, the questions, How do you decide with regard to Jesus Christ, the proclaimed Son of God? How do you understand your own life before God and in the midst of this world after having encountered the risen Christ, the living Lord, and the Gospel? Disregarding these questions does not result in objectivity but in restricting our insight in falling short of understanding the inner forces and even the very core of the text. All this is done on the basis of a highly subjective conception of objectivity" (p. 26).

In other words, Christian scholars must be "open to self-criticism." This ought to be true no matter which theological position we espouse.

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